



# THE Instructor

SEPTEMBER 1960





# The Gospel and Moral Manhood

by President David O. McKay

**"H**OW can we know the way?" asked Thomas as he sat with his fellow apostles and their Lord at the table after the supper on the memorable night of the betrayal; and Christ's divine answer was, "... I am the way, the truth, and the life: ..." (*John 14:6*.) And so He is. He is the source of our comfort, the inspiration of our life, the Author of our salvation.

If we want to know our relationship to God, we go to Jesus Christ. If we would know of the truth of the immortality of the soul, we have it exemplified in the Saviour's resurrection. If we desire to learn the ideal of life to lead among our fellow men, we can find a perfect example in the life of Jesus. Whatsoever our noble desires, our lofty aspirations, our ideals in any phase of life, we can look to Christ and find perfection. So, in seeking a standard for moral manhood, we need only to go to the Man of Nazareth, and in Him find embodied all virtues that go to make the perfect man. It is said that Jesus never held an office either in church or state; that He did absolutely nothing in art, literature, science, philosophy, invention, statesmanship

(For Course 25, lesson of September 4, "The Lord's Standard of Living," lessons of November 27, "Maintaining Faith among Non-Latter-day Saints," and lesson of December 4, "The Meaning of Membership"; for Course 16, lessons of October 9 and 16, "The Way of Salvation for All Men"; for Course 23, lesson of November 6, "Nature of Human Behavior," and lesson of December 11, "Developing Love for the Gospel"; and of general interest.)

or war, the seven kingdoms in which the world's great men have won their crowns. And yet everybody calls Jesus great. His greatness lies in the realm of personality, in the kingdom of character.

The virtues that combined to make this perfect character are truth, justice, wisdom, benevolence and self-control. His every thought, word and deed was in harmony with divine law, and therefore true. The channel of communication between Him and the Father was constantly open so that truth, which rests upon revelation, was always known to Him. His ideal of justice is summed up in the admonition, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: ..." (*Matthew 7:12*.) His wisdom was so broad and deep that it comprehended the ways of men and the purposes of God. The apostles could not always comprehend the significance and depth of some of His simplest sayings; the lawyers could not entrap Him, nor get the better of Him in a discussion nor argument; the greatest teachers were but pupils in His presence. Every act that is recorded of His short though eventful life was one of benevolence which comprehends charity and love. His self-control, whether exemplified in His power over His appetites and passions, or His dignity and poise when before His persecutors, was perfect — it was divine.

Now what are the teachings of the Church regarding these virtues and all they comprehend? If the Church fail to make men, fail to foster moral manhood, then there is no reason for its existence and its pretention to be Christ's Church is a farce.

"... Truth," says the Prophet Joseph through inspiration, "is knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning. The Spirit of truth is of God. ..."

He further says that "... no man receiveth a fulness [of truth] unless he keepeth his commandments." (*Doctrine and Covenants 93:24-27*.) Here, then, in just these few words, we have given not only the definition of truth, but the way to obtain it.

No man can be a true Latter-day Saint and not love truth. Being true is a fundamental doctrine of the Church. When we stop to consider what this means, we begin to realize what an important element in character-building truth is. A man who is true is upright, is conscientious, is honorable in all his dealings, is faithful in fulfilling his obligations, is trustworthy, is diligent in the performance of duty. He is true to himself, and, therefore, to his fellow men and to his God.

Justice is rendering to every one his due, right or dessert. To be just, then, one must of necessity

be honest, fair and impartial; he will be respectful and reverential.

All the teachings of the Church cry out against injustice, and her condemnation is most severe upon him who oppresses his brother. Members are admonished to use their authority justly, for "the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

*Honesty*, as included in justice, is the first virtue mentioned in the *Thirteenth Article of Faith*. It is founded on the first principles of human society and is the foundation principle of moral manhood. It is impossible to associate manhood with dishonesty. To be just with one's self and to others, one must be honest with himself and with others. This means honesty in speech as well as in actions. It means to avoid telling half truths as well as untruths. It means that we are honest in our dealings — our buying as well as our selling. It means that an honest debt can never be outlawed and that a man's word is better than his bond. It means that we will be honest in our dealings with the Lord.

*Wisdom*: "... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (*Doctrine and Covenants* 88:118.) Such is the commandment given to this generation through the prophet Joseph Smith; and the full significance of it may be more fully realized when we know that man's eternal salvation, God's greatest gift to man is dependent upon his knowledge; for "It is impossible for a man to be saved in ignorance." (*Doctrine and Covenants* 131:6.)

Wisdom is the right use of knowledge and comprehends *judgment, discrimination, prudence, discretion, study*, etc.

"To know is not to be wise," says Charles Spurgeon. "Many men know a great deal and are all the greater fools for it. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom."

*Benevolence* in its fullest sense is the sum of moral excellence and comprehends every other virtue. It is the motive which prompts us to do good to others — which leads us to "Live our life for Christ's sake."

All acts of kindness, of self-denial, of self-devotion, of forgiveness, of charity, of love, spring from this divine attribute. So when we say "we believe in being benevolent," we declare a belief in all the virtues that go to make a Christlike character.

A benevolent man is kind and true to his family, is active for good in his state and is a faithful worker in the Church.

*Self-control*: Great as are the virtues, *truth*,

*justice, wisdom and benevolence*, they do not seem so practical and applicable to daily life as the virtue of self-control. Indeed, if these elements of true manhood are not attained by, they are at least manifested through, self-control. It is as impossible to think of moral manhood apart from self-control as to separate sunlight from the day.

Self-control means the government and regulation of all our natural appetites, desires, passions and affections; and there is nothing which gives a man such strength of character as the sense of self-conquest — the realization that he can make his appetites and passions serve him and that he is not a servant to them.

One of the most practical teachings of the Church regarding this principle is the Word of Wisdom as given in section 89, of the *Doctrine and Covenants*. Daily practice in keeping this commandment will do more in the development of true moral manhood than anything else I know. It is true that it deals principally with the appetite; but you show me a man who has complete control over his appetite, who can resist all temptations to indulge in tea, coffee, tobacco or whiskey, and I will show you a man who has likewise developed power to control his passions and desires.

The sexual impurity of the world today is a result of the loss of true manhood through indulgence. Unchaste thoughts have bred unchaste words, and unchaste words, unchaste acts. In the teachings of the Church, next to the crime of murder comes that of adultery and sexual unchastity. If the Latter-day Saints will remain true to their belief in chastity and will develop true manhood through practicing self-control in other ways, they will stand as a beacon light whose rays will penetrate a sin-stained world.

But in our efforts to develop true manhood, we must accept Christ as the *way*, the *truth* and the *life*. He not only possessed truth, justice, wisdom, benevolence and self-control, and taught them, but He also practiced them. And herein is the secret of manly strength; viz., the doing of that which one knows to be right. A man cannot truly believe in God and Jesus Christ, in their divinity, omnipotence and power, who daily violates their teachings and commandments.

What we need today is the gospel of application — the gospel that is preached by noble acts that command the attention and respect even of enemies. The life of Christ was the life of true manhood. The Gospel of Christ points to the attainment of it; the Church is an ideal means of developing it; but true moral character is attained only by each individual's practicing daily the virtues that give not only character, but happiness and eternal life.



# "A Reader for the Teacher"

by A. Hamer Reiser\*

ALL in a day's work, teachers cope with problems like these:

"How can I get satisfaction from my teaching?"

"How can I make what I teach mean something to those I teach?"

"How can I treat learners to the thrill of knowing something well?"

Teachers somewhere are finding the answers. As teachers share their discoveries, other teachers are enriched. This magazine is a medium of this sharing, as witness the "stockpile" of "accumulated wealth" assembled from it in *A Reader for the Teacher*.<sup>1</sup>

(For Course 23, lesson of October 23, "Preparation for Teaching"; and of interest to Gospel teachers.)

Elder Reiser is currently the assistant secretary to the First Presidency of the Church. He is also president of the Sugar House Stake. Prior to his present calling, he served as president of the British Mission. From 1921 to 1942, he was general secretary of the Deseret Sunday School Union Board. Subsequently, he served in the General Superintendency for 10 years. He has been a teacher of English, economics and commercial law.

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The resources of productive teachers propagate similar resources for other teachers with whom they are shared, and the total wealth of teachers is multiplied.

Compiling *A Reader for the Teacher* was an assignment which sent me prospecting through the pages of some old and some more recent issues of *The Instructor*. I found a veritable gold mine.

Teachers hope for compensation, preferring it in the form of awareness of a job well done. The earliest installment payment comes when adequate preparation is made. In the *Reader* Kenneth S. Bennion offers clues in "A Wealth of Ideas." Leland H. Monson compounds the compensation with "What Shall I Read?" and "If It's Worth Remembering." In another section Asahel D. Woodruff and William E. Berrett offer vivid testimonies on the same theme.

The preparation pay-package begins to bulge comfortably when the teacher by second nature relates his thinking, planning, selecting and performing to clarifying the relation of a truth to the enjoyment of the abundant life.

A second group of articles in the *Reader* assembles ideas offered by George Q. Cannon, David O. McKay, Milton Bennion, Hazel F. Young and H. Aldous Dixon. These emphasize the controlling importance of aims and purposes in teaching.

The "how" of putting preparation to work with teaching methods and aids receives abundant practical support through the greater part of the *Reader*.

How to select and organize lesson materials; how to use manuals; people, stories, pictures, chalkboard, flannelboards, groove boards, maps, charts, poetry, music, memorization, the voice, are the perennial problems of teachers which are clarified by many articles. These offerings get down to

(Concluded on page 302.)

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# "DEAR ARE THE SHEEP OF HIS FOLD"

by Elder Howard W. Hunter  
of the Council of the Twelve\*

THE Lord said:

... Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his ... sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day ... I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: ... I will seek that which was lost, and bring again that which was driven away, ... (Ezekiel 34:11-16.)

I was deeply impressed by the message that was presented to us tonight by Superintendent Lynn S. Richards and his three guests. The words of the song we then sang had great meaning:

*Jesus, my Saviour true, Guide me to thee; Help me thy will to do; Guide me to thee; E'en in the darkest night, As in the morning bright, Be thou my beacon light; Guide me to thee.*

As we sang these words, the thought came to me that this is the reason we have come together tonight — to confer on those matters which will help guide all those who participate in the program of the Sunday School in the footsteps of the Saviour. It is the story of His life and His teachings that becomes the primary and basic reason for the existence of the Sunday School. The Sunday School is that department in the Church which carries the responsibility of teaching all age groups those things which Jesus taught. The Sunday School responds with the program which will help us when we pray, "Guide me to thee."

It was not the scientist nor the astronomer who found the star which announced His advent, but it was the shepherds tending their flocks in the countryside. His association was not with the rich and the powerful, but with the poor and the meek — the common people. He associated with the fishers and the tillers of the soil and with those who tended the herds and the flocks. His teachings were not of the mysteries of the universe, but rather of the simple, homely things which all understood.

As we think upon the life of our Saviour

(For Course 23, lesson of October 2, "The Calling of a Teacher," and lesson of October 23, "Preparation for Teaching," for Course 25, lesson of October 16, "Who is a Good Teacher?" and of interest to all Gospel teachers.)

\*Excerpts from Elder Hunter's address give in the Apr. 3, 1960, Sunday School Semi-annual Conference.

†Jesus, My Saviour True," Hymns—Church of Jesus Christ of Latter-day Saints, 1950 edition; No. 85.



and His ministry, our thoughts turn to the pastoral scenes of Judaea and Galilee, to shepherds grazing their flocks of sheep upon the grasses of the hills — a quiet, peaceful scene. And then we think of His words as He stood with arms outstretched: "I am the good shepherd, and know my sheep, and am known of mine." (John 10:14.)

Some of us have wished that we could have been on the bank of the Jordan that day when Jesus came to John to be baptized of him. We would have seen His baptism and the confirmation that followed and heard the voice from heaven saying, "... This is my beloved Son, in whom I am well pleased." (Matthew 3:17.) How thrilling it would have been on the day He ascended the mountainside and gathered His disciples about Him if we could have been present to hear Him instruct them:

*Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matthew 5:3-6.)*

We also think of those occasions when He sat in a small boat on the Sea of Galilee a short distance from the shore and taught the multitudes which came to Him. He taught them by the use



of parables, the simple stories which illustrated the doctrines He would have them understand: The sower who went forth to sow, the wheat and the tares, the mustard seed, the hidden treasure.

We would have been thrilled, of course, if we could have been present; but these things occurred in a day which has long passed.

Think of the thrill, however, that we can bring to others in this day by teaching them to know the Saviour and to know the things which He taught. This is the spirit of the Sunday School.

As we think of Him with outstretched arms saying, "I am the good shepherd," we also think of His admonition, "... Feed my sheep." (John 21: 16.) So we are charged to follow the example of the good shepherd by feeding His sheep and thus becoming shepherds of His flocks. He said:

*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, ... (Acts 20:28.)*

This is the charge to the Sunday School and to every officer and teacher who has been called to this unselfish service.

Many years have passed since those days when He walked through Galilee as the shepherds tended their flocks in the fields and on the hillsides. Few of us in the world today see the shepherds. This pastoral scene has been changed, and today in this modern world we see industry and big business taking the place of the simple things of old. In this connection I think of one of the great industrial organizations of this country.

Its head offices are located in New York City, high above the street level in one of the tall buildings that reaches toward the sky. Here are the offices of those who direct this great business — the president, the vice president in charge of the various phases of the business and the technical staff that does the planning. Here the board of directors meets to determine the policy for the business done by the company.

In every state of the union and in many foreign countries this company maintains branch offices with a staff of personnel to handle the affairs of the business. The staff in these branches does not come in contact with the customers of the business, but it trains and supervises the agents on the local level who make the sales and service the accounts. These thousands of local agents are the persons who make contacts with the purchasing public where sales are actually made. Their operations are conducted under a uniform policy developed by the experts at the home office and supervised by the branch offices throughout the world.

The results of this great enterprise are shown by the annual balance sheet — millions of dollars in sales with a net profit resulting in an increased net

worth to the corporation and in dividends to the stockholders.

The great Sunday School organization of the Church is similar in scope and in operation to this great industrial business. The general board conducts that responsible head office operation. Under the direction of the First Presidency, the general board determines the policy, and the technical staff formulates the plan of operation. Supervision of the plan and much of the training is done at the level of the branch offices known as the stake or mission board. Then there are thousands who serve as officers and teachers in the wards and branches of the Church. They are the ones who are in direct communication with the membership. This is the level where the sales are made and the accounts are serviced. The Sunday School has the greatest product in all the world to sell — a product needed by every living person: the Gospel of Jesus Christ.

The Sunday School is big business. It spreads throughout the whole world. The results are not measured in dollars nor in dividends to stockholders; the results are measured in joy and happiness to the givers of those things which the Sunday School has to give. And this joy and happiness is known only to those who devote themselves, their time and their lives to the service of others. The benefits to the receiver are well known to us, because we have been the beneficiaries of others who have so devoted themselves for our benefit. What a great privilege comes to Sunday School workers. What a great privilege is ours to teach the principles of the Gospel and to help others find the path of eternal exaltation. We stand in this modern day as representatives of the organization with the world's most precious product.

As we think of the Saviour and His life, the modern-day hurry and noise of big business disappears. The scene shifts back to those hillsides of Judaea and Galilee and to the shepherds. Each teacher becomes the shepherd of the little flock. He is concerned about feeding each of the flock and in going in search of those who have strayed.

Jesus said:

*Feed the flock of God which is among you, ... Neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. (I Peter 5:2-4.)*

This is our challenge. This is our privilege. This is our opportunity.

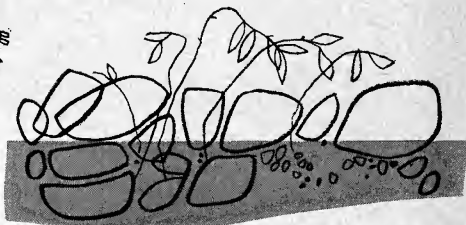
May the Good Shepherd who looks down upon us say to each, "Well done, thou good and faithful servant: thou hast fed my sheep well." May He give us the inspiration, the courage and the desire to be such servants, I humbly pray in the name of Jesus Christ, amen.

# "Behold, a Sower Went Forth..."

by Hazel W. Lewis

## THE PARABLE OF THE SOWER

Ninth of a Series  
on the Parables of Our Lord



ONE day Jesus went out of a house (probably in Capernaum) and sat down by the seaside. Great multitudes of people had been following Him; some hoping to be cured of their illnesses, some wishing to be blessed by Him, many content to listen to His words of wisdom. The crowds were so large that Jesus went out into a small ship and sat and spoke to the multitude who remained on the shore. From where He sat Jesus might have observed a farmer sowing seeds in a nearby field. Seeds at that time were sown by the most primitive method—that of broadcasting or throwing them against the wind. Whether the seeds would grow or not would depend on the sower's skill and the condition of the soil on which they fell. Probably running through the fields were pathways made by beasts and men. There was good rich soil here as well as the rocky soil of the hillside.

It was in this setting by the sea with the multitude around Him that Jesus told the parable of the sower.

... Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. (Matthew 13:3-8.)

(For Course 4, lesson of November 6, "Jesus Told Stories"; for Course 16, lesson of October 9, "The Way of Salvation for All Men"; for Course 23, lesson of November 6, "Nature of Human Behavior"; and lesson of December 11, "Developing Love for the Gospel"; and for Course 25, lesson of September 4, "The Lord's Standard of Living," and lesson of December 11, "Inactivity and Its Prevention.")

Previous to this time Jesus had preached to the people on numerous occasions and had explained to them many of the eternal truths of the Gospel. But now He was using a new medium—a parable—in which He explained the truths of the Gospel in a kind of story where the true meaning was not necessarily obvious. He was using the parable because some opposition to His teachings had come about. The Pharisees and scribes were trying to turn the people against Christ and His teachings by criticizing His doctrines. They were also causing people to harden their hearts against His influence.

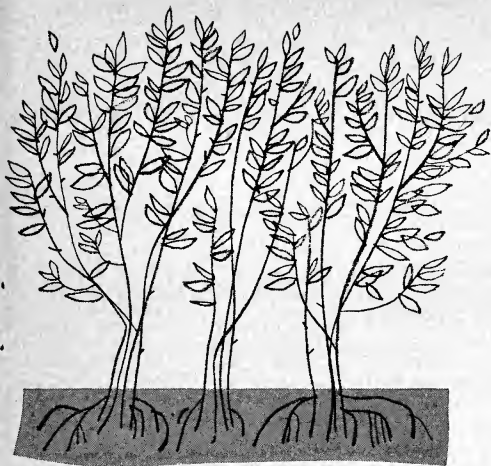
His disciples were astonished and perhaps stimulated by this story for they, along with the others who were with Jesus, wanted to know why He spake in parables and what was the meaning of the one He had just related.

Jesus answered them and said:

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. (Matthew 13:18-23.)

In His interpretation of the parable, Jesus gave





tract and become meaningful. They would study and work until they found the hidden meaning in the story. The parable would repel others because they did not have the earnestness and ability to work at it and to ferret out its meaning.

Another reason Jesus used the parable was to conceal His doctrines from those who were not spiritually ready to listen nor to understand. The parable, for those spiritually ready, was a means of revealing the truth in a stimulating way. Perhaps more people were attentive because they were interested. They would remember the things Jesus had said in the parable just as we remember a story better than a long, dry discourse. They would ponder on the parable, and its meaning and its application would gradually begin to unfold.

The parable of the sower is of utmost importance because: 1. It is found in the three gospels, *Matthew*, *Mark* and *Luke*. The first two made it the opening parable in their gospels. (2) It is so fully worked out and has a comprehensive interpretation. (3) In each case there is an explanation of why He used the parable as a way of preaching the Gospel.

What are the implications of this parable to us as religious teachers? We might be thought of as soil conditioners. Each child could be thought of as containing soil in which the seeds of Gospel truth must be planted. The quality or richness of each person's soil depends on such ingredients as honesty, integrity, virtue, reverence, appreciation, love, gratitude and others. If these ingredients are well blended and present in proper abundance, the seeds of Gospel truth planted therein will grow and multiply an hundredfold. But if these ingredients are absent (all or in part) the seeds of Gospel truth will not be adequately nourished and the seedlings will wither and die.

From the time a child is born, parents should do all they can to blend in him the desirable ingredients of character which will help him become a worthy member of God's kingdom. Later, when he begins his Church attendance and in the subsequent years, his teacher's responsibility becomes extremely important. The teacher reinforces and adds to what the home has done. In cases where the parents have been irresponsible or negligent in their duty, his work of conditioning the soil and planting the seeds of spiritual truth is doubled. The teacher must make his class so challenging, so thought-provoking and so interesting that the seeds of Gospel truth presented will fall on fertile soil.

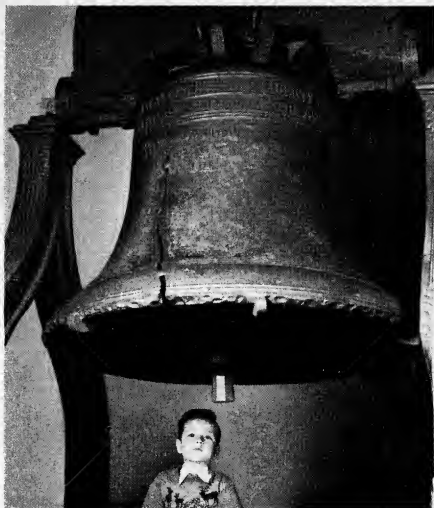
We know that as teachers and parents our responsibility is great. If we can blend all the worthwhile ingredients in each child under our care, he will grow into an individual who loves God with all his heart, might, mind and soul, and who will love his neighbor as himself.

a clear and descriptive explanation of it and in His brief but inimitable way showed the various circumstances in which man receives understandings of a spiritual nature. The seed sown was the same in each case, but there were four different kinds of soil on which the seed was planted. It was this part of the parable on which the Master put so much emphasis. He showed the similarity between the various kinds of soil and the various conditions of the hearts of men who receive the word of God. In the first case the seeds of truth sown by the sower (one who speaks the word of God) fell by the wayside. The birds came and ate them. This is likened to the hearts of people who "hear" the word of God but do not listen nor want to understand it. The evil one comes and makes them forget or turns them away from truths which were given them. Contrast this with the planting of the seed in the good soil. Here we have receptive individuals who respond to the teachings of the Master because of the spiritual faculties within them.

Because the disciples of Jesus were somewhat disturbed and wondered why He spoke in parables, Jesus answered and said unto them:

... Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. (*Matthew 13:11-13*; see also *Luke 8:10*.)

Jesus meant, no doubt, that to the disciples who were willing and trying to understand the mysteries of the kingdom of God, the parable would at-



**W**HEN and why shall a man obey? How does one distinguish between things that are Caesar's and things that are God's? Who shall say when a thing is either Caesar's or God's? When and why shall a man obey? His government? His church? His company? His union?

Behind these questions looms the struggle of the human spirit for freedom and the myriad questions confronting any organization.

Politically speaking, most men in the Western world were slaves when the Christian era began. "Be subject to the powers that be." This admonition found in the Pauline epistles undoubtedly was necessary to restrain slaves from rising against their masters throughout the Roman Empire. For, wherever the Christian message went, inevitably followed a rebirth of freedom of the spirit. God, it was reasoned, must of necessity be free. Therefore, it must be unreasonable for children of God, made in His image, to be slaves. "Quietism" or meek submission to authority, civil, religious or otherwise, nevertheless, became the political theory associated with the obligations of Christians in the Roman Empire.

(For Courses 26 and 28, lessons of November 27, "Submission to Secular Authority", and for Course 25, lesson of November 6, "The Way to Better Communities.")

Dr. Durham was recently appointed President of Arizona State University. Prior to this appointment he was Academic Vice President and Professor of Political Science at the University of Utah. He holds an A.B. degree from the U. of U. 1932, and a Ph.D. degree from the University of California at Los Angeles, awarded in 1939.

Even today there remains a need for . . .

## SUBMISSION TO SECULAR AUTHORITY

by G. Homer Durham\*

It is a long road from Christian "Quietism" to the doctrines of freedom of conscience. Born in Western Europe, these doctrines began to flourish in the American wilderness in the seventeenth century. In the English "Glorious" Revolution of 1688, the doctrine was enthroned that *the people*, through their representatives, would determine whom and when they would obey. The American Declaration of Independence, in 1776, was a declaration of the *independence* of the individual human spirit, as well as of the United States of America. The doctrine of the natural rights of man replaced the doctrine of the special prerogatives of authority. Authority lost its "rights." They were replaced by "obligations" to the people.

When and why shall a man obey? Today in the Western democracies, especially wherever the influence of the doctrine of freedom of conscience is found, the settled political doctrine is that of individual freedom and that institutions are responsible to their members — "the consent of the governed." A man is obligated to obey, whether church or state, union or corporation, when justified by the dictates of his own intelligence. This glorious doctrine, the institutional expression of free agency, is set forth in our own *Eleventh Article of Faith*: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow *all men* the same privilege, . . ." It precedes the *Twelfth Article of Faith* which states the doctrine of intelligent acceptance of authority.

"In obeying, honoring, and sustaining the law," under these conditions of intelligence, it is assumed that the law, whether of church, state, corporation or union, *ought* to recognize the right of freedom of conscience of the individual. No other concept was acceptable on the American frontier in 1842 when Joseph Smith wrote the "Wentworth Letter." No other concept is acceptable today — although the ideal always has rough sledding in practical situations. In circumstances where modern men and women find themselves under *restrictive* (rather than *permissive*) systems of "law" in organization, the doctrines of Christian "Quietism" still seem to prevail. But usually this is only as means of survival, expediency and watchful

waiting for truer conditions to develop or to be won. For, inside each human spirit dwells the flame of conscience. In children of God, the flame of conscience can only be extinguished by force, fear and fraud. Where freedom of conscience prevails, arbitrary authority is replaced by responsible authority.

The question of submission to authority, as taught by the Church of Jesus Christ of Latter-day Saints, therefore, always involves the clear revelation of the significance of freedom of individual conscience. Section 121 of the Doctrine and Covenants proclaims this, even as applied to the priesthood itself: "*No power . . . can or ought to be maintained . . . only by persuasion, . . . gentleness . . . and by love unfeigned.*" (Doctrine and Covenants 121:41.) Otherwise "amen" to the priesthood and authority of that man! This is a difficult model for the Church, its leaders and members to maintain. Yet it is our obligation. If the Church can do it, an example is set for the state, the corporation and the union.

Section 134 of the Doctrine and Covenants proclaims the same principle in edged words. "We believe . . . *no government can exist in peace, . . .*" unless it recognizes freedom of conscience. These sections, 121 and 134, should be read often.

In the year 212 A.D., the Emperor Caracalla issued a decree ending slavery as a legal condition in the Roman Empire. Another 1,600 years were required before the Western world developed societies in which liberty of conscience was recognized by most of their members and could truly function as the basis for the uses of and submission to authority.

History, from Roman times to the American Declaration of Independence, is filled with the distinguished names of John Huss, Martin Luther, Roger Williams, George Fox and others, who refused to take any stand unless justified by the inner light of conscience. Their courage inspires many today.

Freedom of conscience, one of the great doctrines of the Gospel, does not always receive its due consideration. It has its responsibilities as well as its rights and privileges. No man, said John Wise, a Massachusetts Congregational preacher in 1714, should be held "in subjection" to any other man, save by his own consent. "Government by consent of the governed" is not a simple process.

Relationships between men, government and authority are tenuous, flexible, ever-changing. To attempt to describe the various positions—reli-

gious, economic, philosophical and otherwise—fills volumes. Suffice it to say that "government by consent of the governed" involves the obligation to support duly constituted decision-making—other "free consciences" at work, as well as the right to criticize, oppose and nullify. Nullification is one of the principal processes in democratic government, whether in church, state, corporation or union. Nullification of the state's "law," traffic law, can be seen any day on any street on any highway in any community. Nullification of tax, vice, sumptuary laws, closing and other ordinances goes on apace. The problem of magistrates is difficult—whether in church, state, corporation or union. As Gilbert and Sullivan wrote in the lyrics of their famous *Pirates of Penzance*, "A policeman's lot is *not* a happy one."

Nevertheless, the active participation in processes of lawmaking, of politics and of government helps render the task of magistrates easier. The voluntary, as opposed to the enforced, association of people having "individual testimonies" of the efficacy of their particular church, company or other "free enterprise," eases the tasks of their leaders—without reducing their responsibilities. This is the genius of freedom of conscience.

The state, however, is an *involuntary* association. Unless he can move elsewhere, a person *has* to be a member of his nation, whether citizen or subject. And, when he moves, he usually has to become "naturalized" in the new nation-state.

The least any citizen can do in an enlightened republic or other political system, recognizing the great doctrine of freedom of conscience, is to illuminate his political acts by knowledge and intelligence. If he cannot directly participate in the process of government, he can give representative decisions their just due. He can respect the law which results from the processes of a free society and do his best to support it until the rules are changed. No one should question his right to criticize existing policies, decisions or rules. The search is always for truth—" . . . ye shall know the truth, and the truth shall make you free." (*John* 8:32.) The means of changing the rules must therefore be open, and the new rules when made should recognize the "right" of the other fellow as well as his "obligation" to submit to 40 miles per hour in a 40 mph zone. For, the law must protect "life, liberty and the pursuit of happiness" in an optimum way for all. These are the tasks of citizenship, of statesmanship; the delicate, fine art of cultivating civic virtue. "We believe in being virtuous"—an exacting task in organization life.

# OUR TEMPLES

## ...aids to right living

by President Benjamin L. Bowring\*

RECENTLY a group of boys came to the Los Angeles Temple. They had traveled all night so they could be at the temple early in the morning to do baptisms for the dead. One of the group removed his shoes as he entered the building and, when asked why he did so, replied: "My Sunday School teacher told me that when we enter the Lord's house, we walk in holy places. I feel better here without my shoes on."

How important it is that our young people be taught reverence and respect for holy places. What an influence parents and teachers can have as they prepare our children to go to the house of the Lord where they will do their part in His great plan for the redemption and exaltation of His children.

Our young people enter the temples of the Lord to render unselfish service for others, having previously been made conscious of the importance of their labors and the sanctity of the Lord's House. As they do so, they may feel of His presence; and, through this experience, they will appreciate the importance of the work and have a desire to return to His house. They will resolve to return, that they may be refreshed spiritually; and when the day of their marriage comes, that sweet spirit will beckon them back where they may receive their special blessings and be united as husband and wife for time and all eternity.

Children should be taught to appreciate the reality of those for whom they labor in the temple — that these people are identified as distinct individuals and not just "so many names," that they lived and loved as the children do, that because of the dead all have their being. In gratitude to them, the children have the privilege of rendering a Christ-like service. As He died for everyone, becoming the Saviour, each may, through temple service, become saviors upon Mount Zion for their ancestors.

Thus, temple workers become co-laborers with the Christ in bringing to pass the immortality and the eternal life of men. What an honor!

(For Course 6, lesson of November 27, "Our Temples—Aids to Right Living"; for Course 20, lesson of December 11, "Celestial Family Exaltation"; and for Course 16, lesson of September 4, "Eternal Nature of Covenants and Ordinances.")

\*Brother Bowring is president of the Los Angeles Temple.



*The Los Angeles Temple*

One little girl, after completing her baptismal work in the temple, sat alone with tear-filled eyes and, when asked what her trouble was, replied: "I have never been so thrilled in all my life." In a world where thrills of another nature predominate, how privileged we are as Latter-day Saints to have a holy sanctuary where we may go out of the world and enjoy thrills of a spiritual nature that will fortify us against the world — that through service

and association in the Lord's house, we may receive of His Spirit and sustaining influence.

Through temple activities we become guests in the Lord's house. As such we should put the things of the world out of our thinking and center our thoughts upon the work of the Lord. Although He may not be there that we may see Him, surely He is there in spirit — a spirit which we may feel and receive of and be enriched by as we enter the temple worthily and continue faithfully.

As the Saviour kept Himself clean from the sins of the world that He might qualify for His mission, so we must conform our lives to the teaching of the Church. Thereby, we may present ourselves to our bishops and receive temple recommendations which indicate our qualification and grant us the privilege of performing vicarious labors in the temples of the Most High.

In *Isaiah*, it is prophesied: “. . . and a little

child shall lead them.” (*Isaiah* 11:6.) There are faithful children in the Church whose parents have not availed themselves of the blessings of the house of the Lord. Often such children have been the means of bringing their parents to an appreciation of these blessings.

One such boy, after being baptized for the dead in the temple, was greatly impressed by the spiritual experience he enjoyed. After expressing his feelings to his parents, he said: “Daddy and Mommy, I love you more than anyone else on earth; but do you know that unless you have me sealed to you in the temple, we won't have each other in the world to come; and that would be terrible!”

This experience brought serious consideration to these parents, who immediately set about rearranging their lives to become worthy to receive the blessings of the Lord's house. To the great joy of their son, they later took him to the temple and made of their family an eternal unit.

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## You don't have to leave home to be a missionary

by President T. Bowring Woodbury\*

*The Woodbury family accepted President David O. McKay's challenge for every member family to bring another family into the Church. Since that time they have fulfilled the challenge each year and have demonstrated again and again that a family can be “on a mission” right in their own home.*

**A** FEW years after that great missionary, President David O. McKay, had been called to preside over the Church, he issued a challenge at general conference for every member family to bring another family into the Church.

Like you, we [the Woodbury family] go to general conference each six months with ears attuned to the prophet's message. With you, we regard his words as sacred: “For his word ye shall receive, as if from mine own mouth, in all patience and faith,” saith the Lord in the Doctrine and Covenants. (21:5.)

We knew that without a plan, without preparation and without a definite program, we could not

hope to respond in faith to our prophet's words. So, we held a family council and talked over the charge given us by President McKay. We asked each one in the family, Cheri, 14 years; Beau, 13; and Wendy, 7, if they would like to serve with us as a district (stake) missionary family. Each was eager to do the work.

We were set apart. Then, to our Father we went as a family to ask that our first contacts be placed in our path. A night or two later we were having our Christmas family picture taken. The photographer and his wife said: “We have never photographed such a happy family. What is it that makes you so happy?”

“The Gospel of Jesus Christ,” was the amazing answer of our elder daughter. This was the opening the Lord had presented, and before the evening was over, we had arranged an invitation for the photographer and his wife to come to dinner at our home and to receive the first Gospel lesson.

The picture of our family sitting around the table learning the first lesson is still vivid in my mind. First, Sister Woodbury and I were the investigators while the children practiced. Then

(For Course 10, lesson of November 6, “Feed My Sheep”; for Course 4, lesson of September 4, “The Missionaries”; for Course 6, lesson of September 4, “The Church in the World”; and lesson of December 11, “Our Missionaries”; and for all families.)

\*President Woodbury now presides over the British Mission. Before his call to Great Britain he served as branch president, district president and first counselor to President Alvin R. Dyer in the Central States Mission. He was also a full-time missionary to the Swiss-German Mission. He is president of the Air Capitol Manufacturing Company in Wichita, Kansas.

the children were investigators while we learned the lesson. And what a thrill when, after our first real lesson to our photographer and his wife, Cheri and Beau went with me to prepare ice cream for refreshments. We were just out of earshot of our new friends as two excited young missionaries, one on each side of me, kissed me simultaneously on either cheek and shouted in glee: "Daddy, we've got 'em coming our way."

Yes, many came our way: a Catholic girl married to a Mormon boy; two Lamanites who named their first daughter, Cheri, after our daughter; a fine couple where the wife was a Christian and her husband a Jew who had studied to be a Rabbi; a Methodist family of four who wrote us just last week of their trip through the temple; a wholesome young man from Spanish Fork, Utah, who had lived next to Mormons all his life, but had come to Kansas before hearing the Gospel; and many, many others whose love we treasure in our ever-increasing family of converts.

We remember well the time our little Wendy, then aged 9, instead of asking for a doll for Christmas, wondered if she could have a missionary Bible with a red pencil to underline scriptures. We remember the time she went next door to a wonderful neighbor lady who had just lost her father and gave her the plan of salvation discussion. At the close of the lesson, Wendy did not feel she had fully converted her contact, and she said: "Don't you believe me, Mrs. ....?" Our neighbor friend answered: "Yes, Wendy, I believe every word of it because you told me."

Then there was the time our son, Beau, came to us and asked if he and his older sister, Cheri, could break off from the family team because "Daddy" did all the talking and they wanted to get some development on their own. As a brother and sister team they filled their mission — and successfully, too. A girl who had married out of the Church had finally received her husband's consent to have the missionaries. She asked for the very best and the most experienced missionaries. Beau and Cheri were sent to their home, and I guess the expression on her face as she looked down at "the very best and most experienced" missionaries gave away her thoughts. But it is difficult to turn down the sincerity, the integrity and the testimony of youth — her husband is now in the branch presidency of a Kansas branch.

We remember as though it were last Sunday when the Sunday School asked each member to bring a friend. We were amazed at our missionary daughter who spent the week lining up her friends at school. She filled the small balcony with 23 non-Mormons.

But the greatest fruits of the missionary work

in our family were when Cheri announced to us she wanted to marry a boy at her school whom she had been dating who was not a member of our Church. We talked to him. He said he had an open mind but would not promise to join the Church unless he knew it to be truth.

After two days of fasting and prayer, we received an answer from our Father in heaven that allowed us to give our consent to the marriage in faith, providing our daughter would hold a cottage meeting with him on specified nights. Probably never before had a bride packed Bible, Three-in-One, tracts and missionary visual aids in her suitcase as she left for her honeymoon. But she exacted a promise from her beloved one that he would listen with an open heart.

Within three months our son-in-law phoned and said, "I hadn't intended to join the Church. I thought I would listen to be polite. But, you know, this is really the truth. Can Beau come up to Kansas City and baptize me?" We will never forget that day as brothers-in-law stood in the water together, the rest of us bathed in tears, and we witnessed that most wonderful of all baptisms.

We have heeded the prophet's words, and the Lord has blessed us each year to fulfill his challenge to bring others into the Church. We thought we might miss in 1959, for that year we spent full time in the mission field directing the efforts of others. But fortunately, the Genealogy Department assigned a nonmember to do the Bowring line in England. Last December, after numerous visits on genealogy, which always ended with a Gospel discussion, he asked for baptism.

The blessings that have come into our lives as missionaries cannot be counted. We would not have this blessed privilege to be in Great Britain at this time, I am sure, if we had not heeded the words of the Lord, uttered through His prophet, David O. McKay, at general conference.

Our wish, the wish of each member in our family, is that we may stay "on a mission" all our lives, for we have found we do not have to leave home to go on a mission.

#### The District Missionaries in Britain

District missionary work was given a new impetus with the "new era" in the British Mission. There are now 600 part-time district missionaries. They include many missionary families, several brother and sister teams, sister and sister teams, mother and daughter teams. In addition, many of the youth of the Sunday School team up with older members to bring the great Gospel message of the Restoration to their people, in their way, in their language.



# BLESSINGS IN DISGUISE

*Excerpted from writings of Virginia Driggs Clark\**

I HAVE had an experience which I think others might like to hear. It was mine to have — but not mine to keep.

Two months before our baby boy was born, the doctors found it necessary for me to have a major operation for cancer. During the time of my convalescence and while we awaited the arrival of the baby, we had frequent prayers. The stake, under the leadership of President Ezra Taft Benson, united in fasting and prayer. Later a prayer circle of high priests was held in our home. I was administered to often; and many, many times the voices of our three children (the baby could not talk) were raised in the petition, "Help Mother to get well soon." The doctors shook their heads. I had one chance in one thousand — it was only a question of time.

What I want others to know is the experience that came because of this.

The spirit of humility was poured down upon us, and the knowledge that God is all powerful was made known unto us. Through frequent prayers, we were led to trust in His plan and to know that all would be well.

The spirit of repentance permeated our home. We felt that we must live better and do better if we would expect the Lord to bless us and give us what we wanted so very much.

The spirit of love toward each other, toward the children and the children toward each other was felt. We showed each other every day the affection and appreciation which we had for each other. Days might be numbered — love would guide us through.

The spirit of appreciation for our blessings came to us, and we felt as if our cup would run over. Our little boy was born and was perfect. The children remained well. Harold was blessed with health to carry on his work and Church activities.

Life took on new meanings. God had been good to us.

And there came to us a display of friendliness. A neighbor across the alley, whose antagonism against anyone who would have so many children in the city had made little unpleasanties on various occasions, sent with the children large bouquets of flowers which she had grown and picked from her own garden; and for the first time in the year we had lived there, she smiled and waved to me.

There came to us gifts of all kinds — flowers, food and clothes. Money came to us through the mail with the simple greeting, "Merry Christmas." Interested friends who knew we had not been able to can during the summer brought to us over a hundred quarts of fruits and vegetables. A young lady who had never met me knitted a wool sweater for the baby.

Blessings came to us because Harold continued his calling as a bishop. When asking about financial arrangements, the doctors said, "You're a bishop in your Church. We will give you service at a minimum charge." When I returned to the hospital for the second time for an operation, there was no one to care for the family. A young lady, who was visiting her sister, volunteered to come into our home. She had never met us, but for two weeks she had complete charge of five children and the house. When she was ready to return to her family, we gave her a little gift and hid some money in the package, too—money which we knew she would not take outright. The next day she came back with it; and with tears in her eyes she said, "It has been an honor for me to be in the home of the bishop. My husband is in the South Pacific, and I do not want to be deprived of any blessing by taking pay. I know that my reward will come in other ways." She would not accept any remuneration.

People say to me, "Oh, how terrible! What an awful experience your sickness has been. You must try to forget it and start a new life."

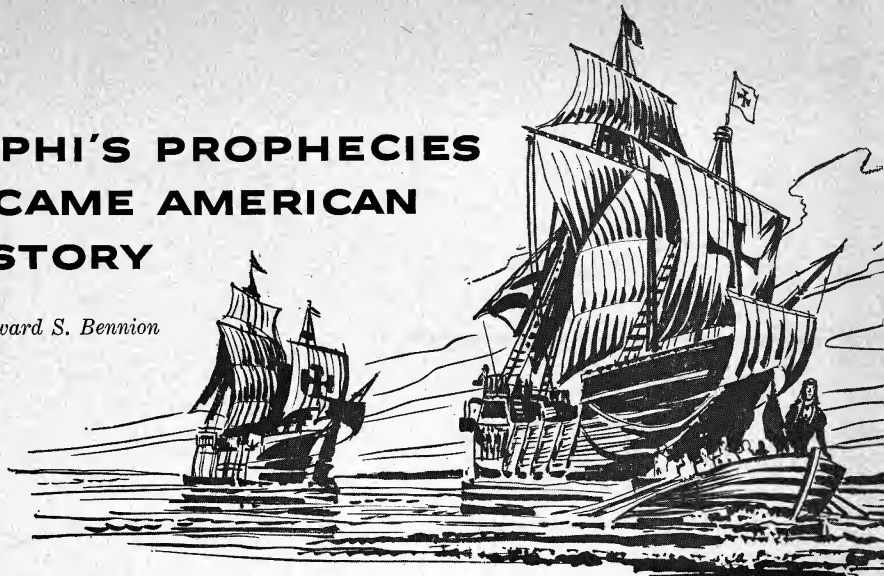
It must not be that way! I never want to forget. And so I put these things down in writing that I may remember. I know that the memory of it will make me a happier and a better person.

(For Course 8, lesson of November 6, "Solomon, the Temple Builder"; and of general interest.)

\*Sister Clark was the wife of Harold Glen Clark, who is Professor of Education and Dean of Adult Education and Extension Services at Brigham Young University. She died Mar. 16, 1950.

# NEPHI'S PROPHECIES BECAME AMERICAN HISTORY

by Howard S. Bennion



*Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)*

*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, . . . (II Peter 1:19.)*

*. . . My word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. (Doctrine and Covenants 1:38.)*

**S**TUDY of prophecies already fulfilled helps the faithful and watchful to recognize and understand prophesied events as they unfold and to avoid the mistake of misinterpreting and fighting the works of God, as so many who considered themselves devout have done in ancient and modern times.

Let us consider that part of the prophetic vision shown to Nephi which relates to the America of our times, listing what now seem the more significant predictions and touching upon their fulfillment:

*. . . The Spirit of God, . . . wrought upon the man; [among the Gentiles] and he went forth upon the many waters, even unto the seed of my brethren, . . . (1 Nephi 13:12.)*

Over 2,000 years after this vision, in 1492, Christopher Columbus, born in Italy but sailing for the Spanish Government, discovered the New World. In his diary he tells that in the face of many obstacles he felt inspired, helped and urged

by the Lord to prepare for and to make his discovery voyage.

*. . . The Spirit . . . wrought upon other Gentiles; and they went forth out of captivity, . . .*

*. . . I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten.*

*. . . The Spirit of the Lord, . . . was upon the Gentiles, and they did prosper and obtain the land . . . they were white, and exceeding fair and beautiful, . . . (1 Nephi 13:18-15.)*

Following Columbus' discovery, the New World was visited by explorers representing England, France, Spain, Portugal and Holland. British settlements, beginning in 1608 at Jamestown, Virginia, and some Dutch, Swedish and French Huguenot settlements were located on the east coast of what is now the United States. French colonists settled in eastern Canada. In time, all these colonies came under British rule. Most of the colonists came to get away from religious persecution or dictation, from hunger, hopeless poverty and economic captivity.

The Spanish conquerors settled the southern border of North America, the West Indies, Central and South America. The Portuguese settled on the coast of Brazil. Later, the French also settled on the lower Mississippi and the nearby Gulf Coast.

*. . . The Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them. (1 Nephi 13:16.)*

(For Course 12, lesson of November 6, "Nephi Views Our Day.")



Over 2,000 years before Columbus found the New World, Nephi prophesied of its discovery and of many other events which are now recorded as American history.

"... Religious considerations entered into the founding and development of every colony from New Hampshire to Georgia." The great majority of American colonial families were churchgoing, Bible reading, hymn singing, reverent and prayerful. The motto, "In God We Trust," was not mere form, but statement of fact.

... Their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them ... the power of God was with them, ... the wrath of God was upon all those that were gathered together against them to battle ... the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations. (1 Nephi 13:17-19.)

The Gentiles here spoken of are clearly identified as the American colonists under British rule. The Revolutionary War, the War of 1812, the Battle of New Orleans are history. General George Washington, General Andrew Jackson and other American leaders perceived and acknowledged that God, at critical points, gave them the will and courage to fight, saved their forces from destruction, gave them victory, delivered their enemies into their hands. European and American military students of the campaigns and battles of these wars have often expressed the view that Providence was decisively with the American and against the British cause.

<sup>1</sup>Beard, Charles A. and Mary R. Beard, *Beards Basic History of the United States*, 1944; Doubleday, Doran & Company, Inc., New York, N.Y. page 15.

1 Nephi 13:20-29: These prophecies foretelling the history of the Bible and its use in Christendom are most informative and enlightening.

... The Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren. Neither will he suffer that the Gentiles shall destroy the seed of thy brethren. (1 Nephi 13:30, 31.)

The prophecy divides the remnant of Book of Mormon peoples into two classes — Nephites mixed with Lamanites, and Lamanites. In the area of the 48 continental states it is estimated that in 1492 there were 846,000 American Indians. The lowest count was 237,196 in 1900. The 1950 census counted 343,410. Many hundreds of thousands of people with a mixture of Indian blood are not counted as American Indians in the census.

1 Nephi 13:34, 35, 39, 40: These prophecies make crystal clear the great value to Christendom, the house of Israel and the world in general of the Book of Mormon and other modern scriptures to supplement and reinforce the Bible.

1 Nephi 14:1-6: These prophecies define the great opportunity opened to the Gentiles if they hearken and the grave consequences if they reject their opportunity.

1 Nephi 14:7: The Lord will work a great and marvelous work among the children of men.

Nephi expounds the prophecies of Isaiah:

... It meaneth ... the Lord ... will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed ... [and] unto all the house of Israel, ... (1 Nephi 22:7-9.)

The Church of Jesus Christ of Latter-day Saints was organized under divine direction in Fayette, New York, on April 6, 1830 — about 55 years after the signing of the Declaration of Independence. From a humble, small and despised beginning it has already grown to be recognized by millions of people in many countries as a truly marvelous work. It is marvelous because it is without dependence upon worldly power, coercion or appeal, but is under the constant and immediate direction and the protecting care and sustaining power of God. Operating upon the principles of love of God and of fellow men, of free will and choice, of righteous living and unselfish service to others, this work rolls forth on its destined mission to spread over the whole earth and prepare the earth for the second coming of Jesus Christ, which is near at hand.

# "What Shall It Profit?"

by Elder Sterling W. Sill, Assistant to the Council of the Twelve

SOME time ago I listened to an interesting discussion in a ward officers' meeting. A Sunday School teacher had not been as effective as he might have been, and the bishop felt that the Sunday School superintendent should sit down with the teacher and try to work out some plan that would lead to better teaching. The Sunday School superintendent did not quite agree. He said, "If this man worked for me in my own business I would feel entirely justified in doing what has been suggested. But," he said, "we don't get paid for what we do in the Church; and, therefore, I think we should accept whatever effort this man feels like giving and let it go at that."

I express the opposite point of view. Effective work done in the Church is not only the most important but also the best paid work in the world. When we do not fully understand that, our work loses its effectiveness; and we lose our greatest opportunity. It is perfectly clear to us that if we cultivate land or manufacture goods or effectively utilize our natural resources we may properly expect to share in the rewards that result. But our situation is not always quite so clear when we participate in the religious work of the world.

## All Work Must Be Paid For

There is a universal law which states that all work must be paid for — that we can no more do a good thing without at some time and in some way receiving a reward than we can do an evil thing without suffering a penalty. Nothing is ever denied to well-directed labor, and nothing is ever achieved without it.

Leonardo da Vinci stated the case when he said, "Thou, oh God, doth sell us all good things at the price of labor." The most important application of this idea is not found in mining, manufacturing, communication nor distribution. It is found in the work of human redemption and uplift. The Lord has made it abundantly clear that in this field also, every man will be rewarded according to his works. (See Doctrine and Covenants 112:34.)

(For Course 10, lesson of December 11, "Looking toward the Future"; for Course 16, lesson of September 4, "Eternal Nature of Covenants and Ordinances"; and for Courses 26 and 28, lessons of December 4, "Practical Religion"; and of interest to all Gospel teachers.)



I know a farmer who has a large family of boys. When his sons become old enough, he allows them to have a little of his land to work, or a few of his farm animals to raise, or in some other way to share in their father's useful work, that they may benefit under this natural law of compensation.

Our Father in heaven also has some useful work to be done, and what could be more natural than for Him to grant to His children the opportunity of sharing in the work of their own salvation and its natural rewards. The Lord has said, "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Nothing could be more important than that, in view of the great value of the human soul. This process of human exaltation which Jesus referred to as "My Father's business" is the highest possible type of endeavor, and the rewards are in proportion.

## The Profit Motive

The greatest sermon that was ever preached by the greatest man who ever lived was built around the "profit motive." He spoke of laying up treasures in heaven. This is "big business" in its most stupendous sense. Jesus pointed out the poverty of the man who had bulging barns but was not rich toward God. He often tested a situation with this important question: "What shall it profit?" That is, "... what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.) Or, of what value is material gain if it causes spiritual loss? Or, what shall it profit if a man has faith but no works?

Jesus always looked ahead to the final result. Every act should be profitable to everyone. The most stinging rebukes ever meted out by Jesus were directed toward those unprofitable servants who buried their talents in the ground, or hid their lights under a bushel, or allowed their salt to lose its savor, or expected to reap where they had not sown.

In our own day the Lord has given renewed emphasis to this divine law of compensation with the following profound statement:

*There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated — And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (Doctrine and Covenants 130:20, 21.)*

This is the broad, basic, fundamental law of the universe. It applies not only to what we get but also to what we become. Accordingly the Lord has said:

*Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (Doctrine and Covenants 130:18, 19.)*

There is an old saying about wealth that "you can't take it with you." But, wealth is not so much what we have as what we are. We do not work merely to acquire, we work to become. Success in life is not just what we can get out of it; it is what we can become by it. Actually we can take this higher denomination wealth with us. We can even send it on ahead.

There is an interesting book written for children entitled *The Chance World*. This book pictures a world in which everything happens by chance. The sun may come up in the morning or it may not, and no one can tell in advance. If one were to jump up into the air, he may come down or he may keep on going. If he plants a field of wheat, it may come up or it may not. But if it does come up, it may be wheat or it may be barley or apple trees or asparagus or rose bushes, and there is no way that he can tell in advance.

The thing that we are more certain of than almost any other thing is that we do not live in a "chance world." Chance has never written a single book nor built a single house. We live in a world of law, and every law has its own prescribed rewards and penalties. In fact, the most important of all laws is this immutable, inexorable, irrevocable law of the harvest which says, "... whatsoever a man soweth, that shall he also reap." (*Galatians 6:7*.)

#### Nature Rewards Us

Think how lavishly nature rewards us in a material way. If we plant a bushel of seed potatoes in good soil, nature gives us 60 bushels back. A single potato carried to England by Sir Walter Raleigh in the sixteenth century multiplied itself into food for millions. A few pounds of onion seed will pay us back 50 tons of onions. One orange seed planted under the right circumstances will produce many bushels of oranges each year for many years. Ten forests come out of one acorn. One tomato seed can multiply itself many times in a single year. Work is paid for according to its importance. Certainly the God who created us in His own image,

who is also the God of nature, will not pay more for planting onions and acorns and tomato seeds than for planting the seeds of faith, spirituality and eternal life in the lives of His children.

The most prominent teaching method used by Jesus was the parable. Mark said, "... without a parable spake he not unto them: ..." (*Mark 4:34*.)

He talked about the ten pieces of silver, the talents, the tribute money, the pearl of great price, the paid laborers in the vineyard. Jesus probably selected money as the basis for so many of His comparisons because that is the thing that we understand better than almost any other thing. Even small children thoroughly understand a \$5 bill. They know all about its uses and its limitations. It is a little more difficult for us to understand things like faith, repentance, obedience or eternal life. So as a starting point for His lessons, Jesus held up for comparison the things that were best understood. He used worldly wealth to teach the advisability of being "rich toward God." And usually in the background there was some form of this testing question, "What shall it profit?"

#### The Profit and Loss System

Many people do not make a profit either in their work or their lives. The economic system under which we live is often mistakenly referred to as "the profit system." But it is actually "the profit and loss system." That is also the system governing our eternal success. The rich man lost his soul because he was so busy overfilling his barn. The prodigal son squandered his inheritance. Esau sold his birthright for a mess of pottage. These people all operated at a loss because they did not give enough intelligent consideration to this important question, "What shall it profit?" We frequently do not pay enough attention to whether or not a certain course will be profitable.

That is the danger that threatens our spiritual success. Do we ever think about the value of our blessings in the simple terms of every day that we understand? For example, how many dollars would it be worth to us to live forever in the celestial kingdom? It might help us with our arithmetic to first figure out what it would cost to live in the best hotel that this earth could provide.

In southern Florida there is a club hotel built by wealthy men from the north as a place to spend their winters. This lavish, luxurious hotel is located on a beautiful beach of a beautiful ocean in the warm Florida sunshine. It is surrounded by flower gardens, orange groves, golf courses and other places of beauty and recreation. There are

food, comfort, pleasure, luxury and elegance costing millions of dollars. If we were to stay at this hotel, it would cost us approximately \$100 a day, American plan. Of course, our partners would be with us and that would mean \$200 a day. If we took our seven children, the cost would be \$900 a day. But we could not get the maximum of enjoyment all by ourselves. Our children would want to have their associates with them, and so suppose that we took 100 friends along. Of course we would not want to stay in such a place for just a month and then return to less desirable surroundings. So suppose that we spent eternity in the best hotel. How much would it cost?

Certainly no hotel could compare with the celestial kingdom. For no matter how abundant our worldly comfort may be, we still have the problems of age, disease, sin, unhappiness and death to deal with. The Apostle Paul said that we cannot even conceive "... the things which God hath prepared for them that love him." (*I Corinthians* 2:9.) We can imagine luxury, elegance, comfort and convenience costing billions of dollars, but even the celestial kingdom is beyond our imagination. (See *Doctrine and Covenants* 76:89.) But suppose we established as nearly as we could a dollar figure representing our estimation of what it would be worth

to live in the celestial kingdom. Then suppose on the other side of the balance sheet we put down the few little easy things that we need to do to get there. That is, all we need to do to qualify for the celestial kingdom is to repent and be baptized and be faithful, honest, constant, diligent, industrious, devoted members of the Church throughout our lives.

Then suppose we divided our calculated value of the celestial kingdom by the few simple things we need to do to get there. We will find that we get a few "zillion" dollars per second for intelligent effort, effectively expanded in "our Father's business." How tremendously important it is that we learn to do it the way it should be done.

But "our treasures in heaven" do not merely entitle us to live in the celestial kingdom. They entitle us to have a celestial body and a celestial mind and a celestial personality. They entitle us to live and associate with a celestial family and celestial friends. It means that we will have become celestial personages, with quickened senses, amplified powers of perception and vastly increased capacity for love, understanding and happiness. Jesus asked, "What shall it profit?" If we can fully realize the answer, a tremendous impetus will be added to our effectiveness in this greatest of all known enterprises, "our Father's business."



## "A READER FOR THE TEACHER"

(Concluded from page 287.)

cases and spell out answers in clear, practical language.

Storytelling resources and skills are popular themes. Writers on these subjects reach a convincing unanimity of emphasis while they offer a variety of good ideas.

Pictures receive treatment commensurate with the modern addiction to them. The *Reader* holds an impressive brief for the thesis that "picture power is greater than atomic power."

Potent tribute is paid to questions as tools for learning. This humble, ubiquitous, goad, prober, agitator and "spark" of all good teaching gets into the *Reader* in articles by yesterday's master, Karl G. Maeser and today's brilliant expert, Edith A. Ryberg. Use questions by their specifications and your fortune in satisfaction is made.

The authors of ideas in the *Reader* are noted for the abundance of specific, concrete details they offer and for the pleasant flavor of practicality in what they say. The recurring emphasis upon relating lessons to life as the key to interest and to

the fulfillment of the honest teacher's purpose as well as the measure of his success is the motif which runs with many variations through this book.

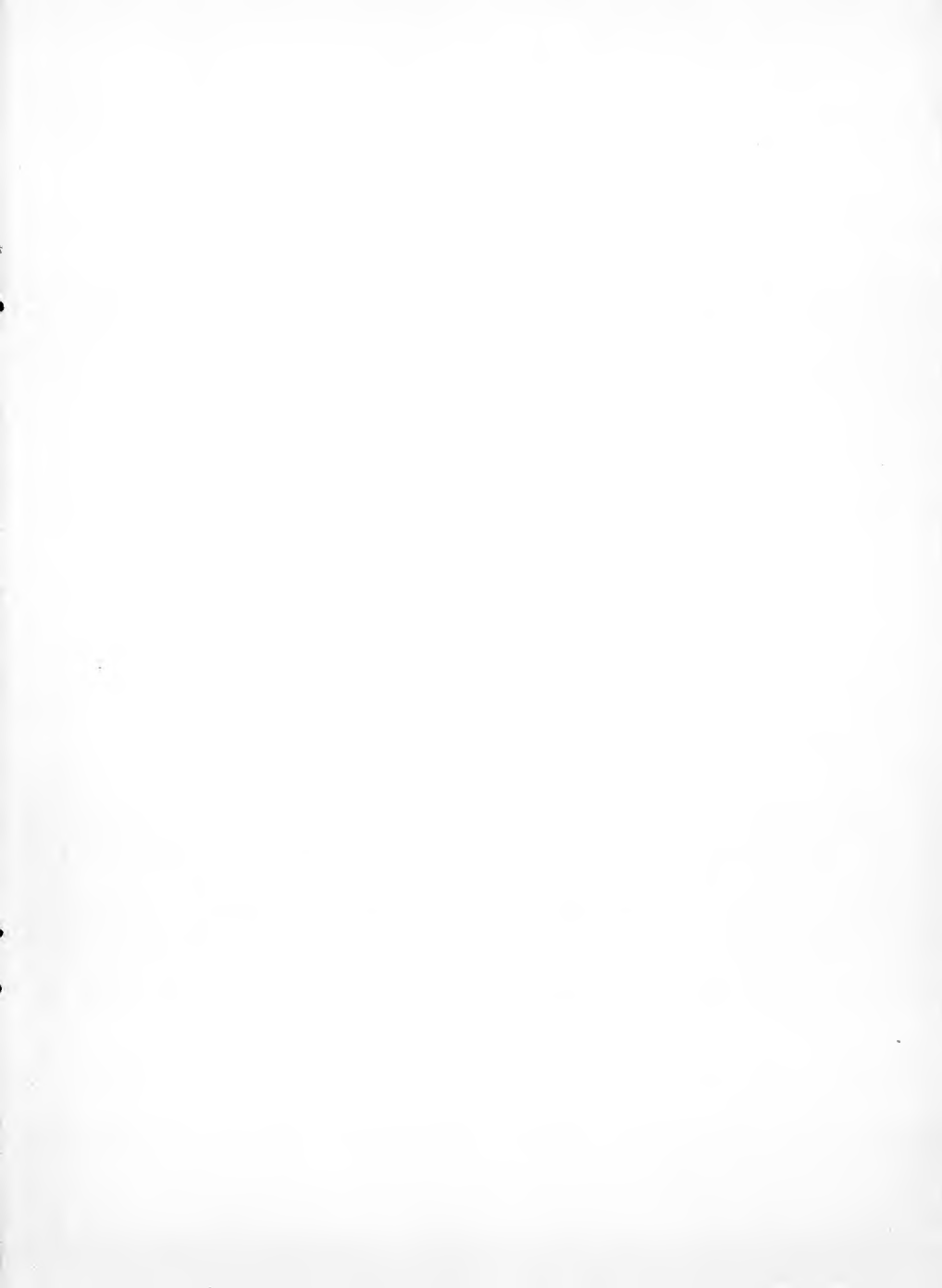
Read any, then many of the articles in the *Reader* and discover the conviction that the business of the teacher is to clarify for the learner the truths by which men live.

Ten commonly occurring teacher problems then are solved through the articles offered in *A Reader for the Teacher*: (1) how to prepare lesson subject matter (33-65<sup>2</sup>); (2) how to prepare for each special class of learners (87-119); (3) how to select and arrange subject matter (69-84); (4) how to select and use aids (189-238); (5) how to motivate learners through manuals (124), pictures (241-273), stories (161-185), discussions (143), questions (305, 310); (6) how to secure and maintain effective management of learners through disciplines for teachers and learners (151-158); (7) how to achieve fervor in teaching (347); (8) how to give purpose to teaching (295); (9) how to give each lesson verisimilitude (339); and (10) how to be worthy of one's hire as a teacher (300).

He who will seek shall find.

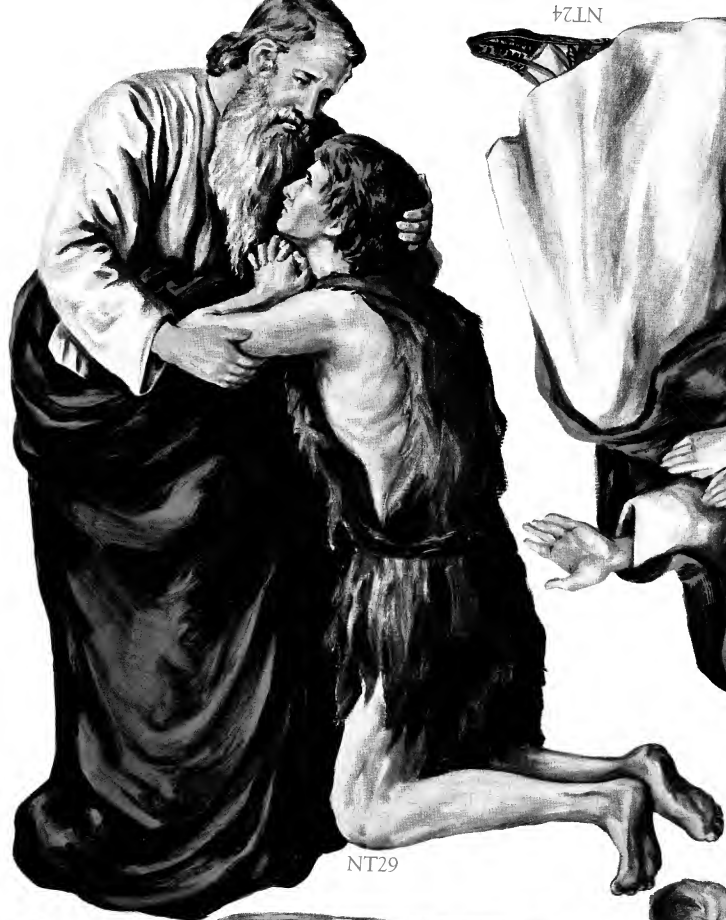
<sup>2</sup>Indicates pages on which subjects appear in *A Reader for the Teacher*.







NT24



NT29



NT30

## “Peter Disowning Jesus”

### THE STORY

“When Jesus was taken into custody in the Garden of Gethsemane, all the Eleven forsook Him and fled. This is not to be accounted as certain evidence of cowardice, for the Lord had indicated that they should go. Peter and at least one other disciple followed afar off; and, after the armed guard had entered the palace of the high priest with their Prisoner, Peter ‘. . . went in, and sat with the servants, to see the end.’ He was assisted in securing admittance by the unnamed disciple, who was on terms of acquaintanceship with the high priest. That other disciple was in all probability John, as may be inferred from the fact that he is mentioned only in the fourth Gospel, the author of which characteristically refers to himself anonymously.

“While Jesus was before the Sanhedrists, Peter remained below with the servants. The attendant at the door was a young woman; her feminine suspicions had been aroused when she admitted Peter, and as he sat with a crowd in the palace court she came up, and having intently observed him, said: ‘. . . Thou also wast with Jesus of Galilee.’ But Peter denied, averring he did not know Jesus. Peter was restless; his conscience and the fear of identification as one of the Lord’s disciples troubled him. He left the crowd and sought partial seclusion in the porch; but there another maid spied him out, and said to those nearby: ‘. . . This fellow was also with Jesus of Nazareth’; to which accusation Peter replied with an oath: ‘. . . I do not know the man.’ (*Matthew 26:58, 69, 71, 72.*)

*(Concluded on opposite back of picture.)*

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(For Course 14, lesson of September 18, “Gethsemane,” and lesson of September 25, “The Trials”; and for Course 10, lesson of October 2, “In Gethsemane.”)





## Peter Disowning Jesus

From an original oil painting

by Carl Bloch

By permission of

The National Historic Museum,

Frederiksborg Castle, Denmark

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## "Peter Disowning Jesus"

### THE STORY (Continued)

"The April night was chilly, and an open fire had been made in the hall or court of the palace. Peter sat with others at the fire, thinking, perhaps, that brazen openness was better than skulking caution as a possible safeguard against detection. About an hour after his former denials, some of the men around the fire charged him with being a disciple of Jesus, and referred to his Galilean dialect as evidence that he was at least a fellow countryman with the high priests' Prisoner; but, most threatening of all, a kinsman of Malchus, whose ear Peter had slashed with the sword, asked peremptorily: '... Did not I see thee in the garden with him?' (*John 18:26.*) Then Peter went so far in the course of falsehood upon which he had entered as to curse and swear, and to vehemently declare for the third time, '... I know not the man ...' (*Matthew 26:74.*) As the last profane falsehood left his lips, the clear notes of a crowing cock broke upon his ears, and the remembrance of his Lord's prediction welled up in his mind. Trembling in wretched realization of his perfidious cowardice, he turned from the crowd and met the gaze of the suffering Christ who from the midst of the insolent mob looked into the face of His boastful, yet loving but weak apostle. Hastening from the palace, Peter went out into the night, weeping bitterly. As his later life attests, his tears were those of real contrition and true repentance."<sup>1</sup>

### THE PICTURE

At the great palace of Caiaphas, where a meeting of the Sanhedrin was being held, we see Jesus entering with His captors. He is seen glancing toward Peter, who has just denied his Lord three times. Remorsefully, Peter, who stands near his accusers, flees from this scene, out into the night, where he sheds bitter tears. He is ashamed of his weakness and lack of loyalty to his Lord, for whom his love and admiration are so great.

—*Marie F. Felt.*

<sup>1</sup>Talmage, James E., *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 629, 630.





NT33a

NT31



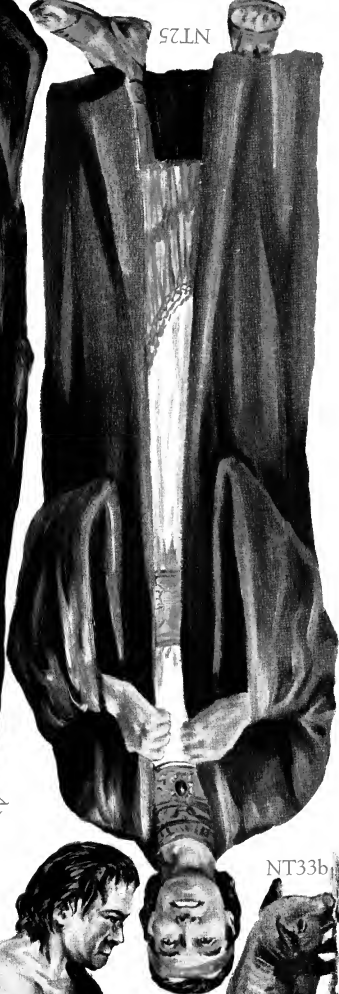
NT27



NT28



NT32



NT33b



NT26

NT25



# THE PRODIGAL SON

A Groove Board Story

by Marie F. Felt

IN the land of Palestine where Jesus lived were many people who loved Him dearly. He had taught them to be kind, to love one another, to be forgiving and to do unto others as they would that others should do to them. Even those who had done wrong felt that He was their friend. From Him they could learn to do better.

One day as He talked, some very special people stopped to listen. Among them were some publicans whose job it was to collect money for the Romans. There were also some Pharisees who felt that they were much better than other folks. Then there were the scribes who wrote down and interpreted the law. In addition there were others — just ordinary people such as the publicans, whom the Pharisees and the scribes did not like.

Jesus wanted very much to have the Pharisees and the scribes understand that we are all our Heavenly Father's children; that no one is better than another except if he lives according to and is more obedient to God's laws. He wanted them also to know that our Heavenly Father loves all people and that He is happiest when those who have done wrong, once again do that which is right. To help them understand, He told them this story:

*And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods [or wealth] that falleth to me. And he [the father] divided unto them his living.*

Instead of saving the money or buying something worthwhile with it, this younger son gathered together all that he had and journeyed "... into a far country, ..." There he spent his money freely. The Bible tells us that he "... wasted his substance [or his wealth] with riotous [which is wild and extravagant] living." [End of Scene I.]

Soon after he had spent all of his money, a very sad thing happened. "... There arose a mighty famine in that land; and he began to be in want." He had nothing left with which to buy food and to pay for a place to stay, so "... he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine."

As the young man sat thinking of all that he had done, he felt both ashamed and very sad. He had lost all that his father had given him. He knew that he had been most foolish and unwise. Now he had taken a job which the Jews considered to be low and degrading. It was no one's fault but his own, and he knew it. At times he was so

hungry that "... he would fain [or willingly] have filled his belly with the husks that the swine did eat; and no man gave unto him." [End of Scene II.]

As soon as he fully realized how wrong he had been, he said to himself,

*... How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father ...*

Now when the young man "... was yet a great way off, his father saw him, ..." The father could tell that his son had suffered much, and his heart ached for him. With great joy he ran to meet him. [End of Scene III.]

As soon as they met, the father put his arms around his son's neck and kissed him. He had been so worried, but now that was passed. He was very grateful to have his son home once more.

*And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*

But the father was too happy to listen to what his son had to say. The son was home now and he was safe. He was where he would be warm and well-clothed and where he would have plenty to eat. What had happened while his son was away the father was not concerned with at that moment. [End of Scene IV.]

Turning to his servant he said:

*... Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

Everyone was happy that the younger son had returned home; that is, everyone but one. [End of Scene V.]

*Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant.*

*And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.*

It would have been wonderful had the elder brother been as happy as his father, but he was not. Instead "... he was angry, and would not go in: ..." When his father learned of this, he came out to talk with him about it. He told him how much it meant to him to have his younger son home

(For Course 4, lesson of November 6, "Jesus Told Stories"; for Course 1, lesson of December 11, "How We Show Our Love"; for Course 2, lesson of September 25, "We Feel Happy When We Forgive"; for Course 6, lesson of November 6, "Our Parents"; and of interest to parents and other Gospel teachers.)

again and asked him please to join with them in celebrating his return.

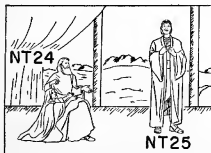
Instead of understanding how his father felt and of adding to that joy by joining with the merry-makers, the older son spoke again. He was hurt by the attention being paid his brother. In all the years that he had served his father well and had obeyed him in all things, not once, he said, had his father given him even so much as a kid that he might make merry with his friends. As soon as his brother had come home, even though he had spent unwisely all the wealth given him by his father and had kept company with those people who were not good, the father had welcomed him home with open arms and had killed the fatted calf.

With great affection, understanding, wisdom and love the father spoke to the elder son again. He wanted to help him understand that by welcoming his brother they were celebrating the occasion of his repentance and rejoicing because of it. At no time were they showing approval for the life that he had led.

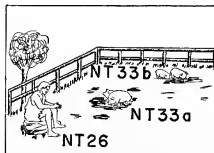
*And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet [or right] that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. (Luke 15:11-32.)* [End of Scene VI.]

### How to Present the Groove Board Story

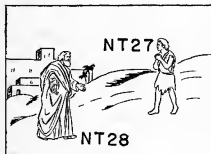
#### Suggested Scene Staging:



Scene I



Scene II



Scene III



Scene IV

#### Characters and Props Needed for this Presentation Are:

- A wealthy father sitting in a chair. (NT24.)
- A young son in standing position (NT25) talking with his father.
- This same young man in ragged clothes sitting down with his head in his hands. (NT26.)
- The prodigal son in ragged clothes walking toward his father's home. (NT27.)
- A wealthy father in running position. (NT28.)
- The father embracing the prodigal son. (NT29.)
- The young son in the best of robes and wearing shoes and a ring (NT30) with the merry-makers.
- An older son, dressed in work clothes. (NT31.) He is just returning from his work in the fields.
- A wealthy father (NT32) talking to his older son. (NT31.)
- A herd of pigs eating husks. (NT33a and NT33b.)

#### Order of Episodes:

##### Scene I:

**Scenery:** Place in grooves at the back of the board an interior scene, indicating a wealthy home. Such background material may be found in home magazines. This should be mounted on cardboard and used as a backdrop.

**Action:** A wealthy father is seen sitting in a chair. (NT24.) By him is his younger son (NT25) asking for his portion of the father's estate. The father grants his request.

##### Scene II:

**Scenery:** As background, place in the grooves a fence with husks piled near it.

**Action:** A young man sits thinking. (NT26.) By him are the swine, eating. (NT33a and NT33b.)

##### Scene III:

**Scenery:** An outdoor scene with a road running into the distance will serve as a backdrop. Near this in the rear groove of the board should be the father's home. This can be drawn or painted on paper and pasted to cardboard.

**Action:** The father (NT28) hurries down the road to meet his returning son. (NT27.)

##### Scene IV:

**Scenery:** Same as Scene III.

**Action:** Father embraces and forgives his prodigal son. (NT29.)

##### Scene V:

**Scenery:** Same as Scene I.

**Action:** The son is now dressed in the best robe, with a pair of shoes on his feet, and he is wearing a ring. By him are the merry-makers. (NT30.) The father looks on admiringly. (NT32.)

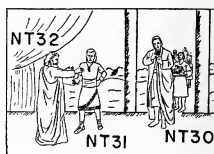
##### Scene VI:

**Scenery:** Same as Scene I.

**Action:** The father (NT32) is seen talking to the older son. (NT31.) The prodigal son and the merry-makers (NT30) watch.



Scene V



Scene VI

#### How To Make a Groove Board

The groove board may be made of plywood or other light wood about  $\frac{3}{4}$  inch thick. Cutting with a rip saw, make the grooves about  $\frac{1}{8}$  to  $1\frac{1}{2}$  inch wide and about  $\frac{1}{2}$  inch in depth. The grooves may be cut in one of several ways: they may run horizontally across the entire board, or they may run horizontally through the center and diagonally across the corners. Other boards have grooves running horizontally and diagonally across the entire board to form squares. This enables the teacher to place figures at various angles at any point on the board.

To prepare the figures for use on the groove board, mount the insert on sturdy, lightweight cardboard, the thickness of which will be approximately the same as the width of the grooves in the board. (Cardboard may be doubled at the base to equal the width of the groove.) Then cut out the figures. As the story proceeds, place the figures in slots at different depths of the board to give a three-dimensional effect.

The figures may also be used for flannelboard presentations by mounting the insert on flannel and cutting out the figures.



## Junior Sunday School

*To make a Gospel concept meaningful and alive in a child's mind we can teach that concept, as did our Saviour, using illustrative objects which are familiar and near to that child.*

# TEACHING WITH WHAT IS NEAR

by Mima Rasband

TEACHING is more than telling. It is more than reciting important events that are recorded in the standard works of the Church or in relating events of Church history. If important Gospel concepts are to have real meaning for children, there must be a tie-in with events and happenings within their experiences. Lesson manuals are a guide and direction to teachers, but each teacher must breathe life into her lessons and make them live for her particular group of children.

How can this be done? It is not an easy task, not something that can be accomplished by a brief period of preparation Sunday morning or Saturday night. It takes time for Gospel concepts to "ripen" in the minds of teachers. Time is needed to relate these concepts to a particular group of children. Through such preparation, lessons become more important and meaningful to teachers; and as they take on importance and meaning for teachers, they in turn will become more important and meaningful for class members.

It would be well for teachers to pattern their teaching after that of Jesus, who is regarded as the Master Teacher of all times. It is not possible to enumerate here all the qualities that made Him a great teacher, but let us reflect upon a few.

His life was a perfect example of what He taught. Often He talked of love, and in every act and deed He demonstrated love. He taught the necessity of humility and He Himself was humble.

He never forgot that He was teaching people. He knew their needs and responded to them. His approach was not that of a scholar nor of one in power imparting knowledge. It was more that of a friend offering help and assistance. In simple language He taught men how to live — what to do to gain eternal life. His simple illustrations taken from everyday happenings of the people

with whom He lived gave life and vitality to His Gospel messages.

Jesus knew the importance of adapting His teaching to the many groups He met. When teaching the Gospel to fishermen, He used nets, boats and fish as His illustrative material. Teaching this same principle to farmers, He selected illustrations that dealt with sowing, reaping, cultivating and other activities with which they were familiar. Shepherds heard Him speak of sheep, lambs, wolves and the watchful care they must give their flock. He always spoke the language of the particular group He was addressing. The people were the important thing. He carefully studied them by observing their actions and their habits and by listening to them. He often amazed them by telling them stories, such as the following, which they felt were directed to them personally.

*What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

*And when he hath found it, he layeth it on his shoulders, rejoicing.*

*And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.*

*I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.*

*Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?*

*And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.*

*Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. (Luke 15:4-10.)*

When He had finished a story, the crowds were reluctant to leave; for His stories always had that "tell-it-again" quality.

Surely if these teaching techniques have made Jesus live as the outstanding teacher throughout all time, it behooves us to employ some of these same techniques in our lesson presentations so that Gospel concepts will have real significance to class members. Children of today as well as people of New Testament times understand when teaching is related to things that are near to them.



## "WHAT MAKES A SPIRITUAL WORSHIP SERVICE?"

**A** SUPERINTENDENT inquired, "Tell me what makes a worship service spiritual?"

This question has undoubtedly been in the minds of most superintendents. It deserves a straightforward answer.

First, by way of definition, the Apostle Paul, after speaking of the works of the flesh, naming "... hatred, variance, emulations, wrath, strife; . . ." and others said: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: . . ." (*Galatians 5:20, 22, 23.*)

"But," asks the superintendent, "how do I get these qualities into a worship service?" George W. Romney, the great industrialist and president of the Detroit Stake, in addressing the 1960 graduating class at the University of Utah, said: "If we seek, we will find; if we find, we will understand; and if we understand, we will obey."

The beginning step is the development of the spirit of love and meekness in the superintendent's council meeting. Here is where the seeking begins.

Carried over into the prayer meeting is the spirit of peace,

long-suffering and faith in the faculty. A word of prayer expressing the joy and satisfaction in the service of our Heavenly Father is uttered by a member of the faculty.

The greeter, who expresses a feeling of peace and love welcoming all who enter, and the teacher, in his place awaiting with a silent smile the members of his class as they sit beside him, express the feeling of reverence and thoughtfulness for the Saviour in His house.

One of the most impressive things is starting on time with few, if any, announcements. When the order of exercises is thoroughly organized, each person participating arises upon the nod of the superintendent and gives his or her part without comment or introduction.

"But," the superintendent asks, "how can we know that what is said will be appropriate and spiritual?" The teacher has in his hands the opportunity of shaping and directing the course of the 2½-minute talk. He can provide references to faith-promoting experiences or instances of goodness in the lives of men exhorting our fellow men to love each other

and keep the commandments. These suggestions are very important in the development of an appropriate 2½-minute talk. When the talk is given before the class, the teacher suggests improvements and modifications before delivery at the worship service, thus insuring a spiritual presentation.

No one has a better opportunity to make a worship service spiritual than the leader of the music. The spirit of the direction of the songs and the words of the hymn chosen give understanding to the spiritual values of life.

After the sacrament, an orderly dismissal to the classes from such a worshipful service gives to the teacher a great advantage in obtaining the interest of his class in their quest for spiritual knowledge.

President Romney stated: "Happiness can come only through seeking, finding, understanding and obeying God. If we seek, we will find; if we find, we will understand; and if we understand, we will obey." This is the fruit of the spirit.

—Superintendent  
Lynn S. Richards.

### The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent

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## Answers to Your Questions

### What Plan Is Best for Stake Boards?

*Q. Does the Sunday School have a stake board plan consisting only of stake superintendents, counselors and secretaries?*

—Phoenix Stake.

A. The Sunday School has two plans of stake board organization set forth on pages 3 to 5 of the March, 1959, edition of *The Sunday School Handbook*. Under Plan II, the board members, other than the full-time board members of the superintendency and secretary, teach their Sunday School classes, and in addition, do that part of the board work pertaining to conducting preparation meeting and giving such help to the other teachers by mail and telephone as they can. This plan is recommended particularly for those stakes which have "small wards separated by great distances." Many compact stakes have tried it and in every instance so far as is known have abandoned it in favor of Plan I. They have found that Plan I is much more preferable for the following reasons, among others: 1. It gives opportunity for activity to more people. 2. It permits specialists in the different courses to visit and actually help the teachers in their class preparation and presentation. Visiting is impossible under Plan II. 3. Board work properly done is a full-time job requiring every minute available for religious activity. To try to combine stake

board work with teaching a class generally leads to neglect of one or the other due to lack of time of the associate board member.

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### Are Announcements Made in Worship Service?

*Q. Should the proceedings of the worship service be announced by the conducting officer if a printed program is not available?*

—Monterey Bay Stake.

A. A printed program makes possible the conducting of an ideal worship service. In the absence of a printed program or a bulletin, all announcements should be made at one time by only one person, either the bishop or the member of the superintendency conducting. The names of the 2½-minute speakers may be announced at that time, as well as the one chosen to give the opening prayer and such others as may be desired to be recognized as participants. Under no condition should these announcements or introductions be made at any time except at the beginning of the Sunday School. Conducting the ideal devotional exercises of Sunday School as expressed by President David O. McKay is found in *Gospel Ideals*, 1953; The Deseret News Press, Salt Lake City, Utah; page 217; excerpted in *The Instructor*, July, 1955; page 340.

—Superintendent Lynn S. Richards.

## Memorized Recitations

### COURSE No. 8

for Nov. 6, 1960

To be memorized by students in Course No. 8 during September and October, and recited in the worship service November 6 (taken from Course No. 8, *Old Testament Stories*):

"... Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

—1 Samuel 15:22.

### COURSE No. 14

for Nov. 6, 1960

To be memorized by students in Course No. 14 during September and October, and recited in the worship service November 6 (tak-

en from Course No. 14, *The Message of the Master*):

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

"And Thomas answered and said unto him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

—John 20:26-29.

### Coming Events

Sept. 18, 1960

Sunday School  
Budget Fund Sunday

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Sept. 25, 1960

Suggested Date to Begin  
Teacher Training Classes

• • •

Oct. 7, 8, 9, 1960

Semi-annual  
General Conference

• • •

Oct. 9, 1960

Semi-annual  
Sunday School Conference



LINDA was very unhappy. She said she loved her grandpa, but she was not pleased when he came to live at her home. He did not come for just a day nor a week; but he came to stay. Linda had to give up her own room. It was not her room any longer; it was Grandpa's room now.

She had waited so long for the new house to be finished so she could have a room of her very own. In the old house Baby Gary had to move in her room. Now she had to move into Baby Gary's room.

"Just think, Mother," said Linda, "We worked so hard to make this a pretty room just for me. Now it's work, work again to move all my things out. I don't like my doll buggy and my cupboard and dishes in the basement. It's just like being in the old house. I wish Grandpa would go live at Aunt Clara's."

Linda thought, "Jim doesn't care if Grandpa comes. He didn't have to move out of his room. He didn't have to work and work." Jim was Linda's older brother.

Grandpa was in a wheel chair. He could not walk on his legs any more. This made more work for Mother, but she was happy Grandpa was with them. It was lots of work for Father. He had to help in so many ways; but he thought it was wonderful to have Grandpa right there where he could visit with him every evening.

Jim was having a hard time one day. He was trying to get a Cub Scout achievement. He had to learn how to use a pocket knife. He had to learn to whittle something. Guess who was Jim's best helper! Grandpa, of course! He showed Jim how to whittle and make a whistle from a small limb of a willow tree.

"Gee, Grandpa, you're swell!" said Jim. "I could never have done this without you!"

One day a big bushel of green peas came for Mother to shell and put in the deep freezer. Mother was already so busy. She had to make some bread without any salt for Grandpa. He could not eat much salt. Guess how the peas got shelled. Grandpa wheeled his chair right into the kitchen. He shelled more peas than anyone!

Jim and Linda thought it was fun to help because Grandpa knew more fun games about thumping peas and naming them. He knew how to tell their fortune by thumping peas and saying, "Rich man, poor man, beggar man, thief, doctor, lawyer, merchant, chief," as he counted the peas thumped for Jim.

(For Course 2, lesson of November 13. "Blessings Come Through Work"; and for Course 1, lesson of October 2, "Thank You for Our Own Special Gifts," and lesson of October 9, "Thank You for Other Daily Blessings.")

## "GRANDPA IS OUR BLESSING!"

by Lorna C. Alder

He could tell Linda what kind of dress she would get next — "Silk, satin, calico, rags! Silk, satin, calico—" Oh! Linda was glad there were only seven peas in that pod. Another one would have meant rags. Who would want a dress of rags?

Jim liked Grandpa's Indian stories, but Linda liked him to say this poem:

*I have a little doll,  
I take care of her clothes.  
She has soft flaxen hair,  
And her name is Rose.  
She has pretty blue eyes,  
And a very small nose;  
A sweet little mouth,  
And her name is Rose.*

The children learned that when they asked for a story and Grandpa was tired, he told them such a short one:

*Once there was a man who had two dogs. One dog had a short tail. The other dog had a big, long tail. Now the short-tailed dog bit the long-tailed dog's tail off and then the man had two short-tailed dogs.*

And that was all the story.

Grandpa knew many riddles! Every time Linda got a glass of water so Grandpa could take his pill, he would give her a riddle to solve. "What has four legs, but can't walk?" Linda laughed and laughed when Grandpa said it was a table. Then Grandpa said, "Who has two legs and can't walk?"

Linda thought the answer was Grandpa, but she would not try to guess because she did not want to make Grandpa feel bad.

"The answer is Grandpa," he laughed. "Now guess who uses her legs for Grandpa?"

Linda just smiled. Grandpa put his arms around her and drew her close to him and said, "The answer is my Linda."

As Mother tucked her in bed one night, Linda whispered, "Mother, I'm glad Grandpa lives with us. He can have my room for his very own. I like to get him a drink or bring him the paper or turn on T.V. for him. I used to think it was too much work to have Grandpa here. Now the work doesn't matter. Grandpa is so much fun!"

"Grandpa is our blessing," said Mother as she tucked Linda in bed.



*When Jim was learning to use a pocket knife for a Cub Scout achievement, Grandpa was his very best helper. He showed Jim how to whittle and make a whistle from a small willow tree limb. Linda watched and soon learned that Grandpa really was a blessing!*

# "COME, YE THANKFUL PEOPLE"



## Senior Sunday School Hymn for the Month of November

"Come, Ye Thankful People"; author, Henry Alford; composer, George J. Elvey; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 29.

The month of November affords splendid opportunity to consider the principle of thankfulness and of counting our many blessings. There is a beautiful statement on thankfulness in the book of *Alma*:

*And now I would that ye should be . . . diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive. (Alma 7:23.)*

In present-day Zion we enjoy a fulfillment of the prophecy "... joy and gladness shall be found therein, thanksgiving, and the voice of melody." (*Isaiah* 51:3.) Let everyone, then, who has gladness and thanksgiving in his heart express it in fervent voice.

### To the Chorister:

This hymn is most powerful when sung in unison. The melody range is not too high for anyone, even basses and altos, provided it is sung loudly. The range is not even as high as that of the national anthem of the United States.

Keep a strict, straight rhythm throughout. This is not easy to do, but the choristers might try. It certainly is not impossible. Suggestion: Practice this at the preparation meeting.

This hymn is easy enough to sing, to direct and to play in an ordinary way, but it will take a bit of care and skill to infuse into it the life and glad

spirit which it deserves. Now, how is this done?

First, there is no need to be in a hurry. There is time enough for all things, especially for singing thanks to our Heavenly Father. Let the tempo be completely steady in order to lend its strength to the expression. If you do not feel the strength of style, your rhythm just is not good. You need not be a trained musician to enjoy rhythm, for the rhythm of music is akin to the rhythm of life all about us. So, directors, let go of meaningless meanderings and take hold of this hymn with a firm and steady beat.

### To the Organist:

And you organists, back up the director with like kind of playing. You might practice this also at the monthly preparation meeting.

Play this hymn in a marked style, *marcato*. The melody may be played quite *legato* in order to give it a singing quality, but separate the other three lower parts clearly. There are many repeated notes, all of which should be clearly separated. Try it; you will be pleased with the resultant improved musical style.

This hymn is meant to be sung with full voice resulting from a full heart. Will it not be strange if the organist plays in a weak and mincing manner? Then, gird up your armor, put on the stops, play *forte*, and let your diapasons be equal in loudness with all the congregation.

—Alexander Schreiner.

## The Hymn and the Tune

When one is considering the hymn and the tune, he may well reflect on these four points:

1. A song is specifically a lyrical poem or ballad, especially one which may be set to music so that it may be sung. A hymn, ideally speaking, is such a poem which is addressed to Deity.

2. It follows naturally then, that a hymn, since it is addressed to our Father in heaven, is a prayer

to the Lord. Let us remember that when we sing our hymns. This agrees with the latter-day revelation.

3. In the *Harvard Dictionary of Music* we read in the article on hymns: "If congregations could be induced to unite on the melody and leave the harmony to the organ, the vigor and assured quality of hymn singing would miraculously increase."

When we sing our national anthems we all naturally sing the tune. We might well do likewise when we sing to the Lord.

4. I remember reading the thought that "when it happens that I am more moved by the singing voice than by the thought expressed, then I believe

I am indulging myself in pleasurable feelings rather than addressing my Heavenly Father." Also: "Perhaps by the delight of the ears the weaker minds may eventually rise to a real genuine devotion."

—Alexander Schreiner.

## Junior Sunday School Hymn for the Month of November

"As Children of Zion"; author, H. Maiben; composer, C. J. Thomas; *The Children Sing*, No. 72.

Children like to sing about holidays. As Thanksgiving approaches, "As Children of Zion" is a natural hymn for them to sing. It is joyful and thankful because we are happy and free. It also praises our Heavenly Father for the Restored Gospel through which we can progress.

The melody is easy and lilting. The tempo of the hymn should be fast enough so it will be a joyful experience to join in the singing.

Participating with the congregation while singing the hymn is a different experience from any other activity during Sunday School. It is a dis-

ciplinary experience because each child is expected to do the same thing at the same time.

Saying the text in concert can give the message if children were to get the concept from words alone; but the music communicates a feeling with the message which words alone cannot do.

Let us be sure to have the hymn well prepared so we are not groping for words nor melody and can use our personalities to help teach the hymn.

The concept we would have children acquire from this hymn is that we are thankful Zion is growing and that we are able to enjoy all of these wonderful blessings.

—Mary W. Jensen.

### November Sacrament Gems

#### FOR SENIOR SUNDAY SCHOOL

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin."<sup>1</sup>

#### FOR JUNIOR SUNDAY SCHOOL

"Let us love one another."<sup>2</sup>

<sup>1</sup>3 Nephi 9:21.

<sup>2</sup>1 John 4:7.

### Organ Music to Accompany November Sacrament Gems



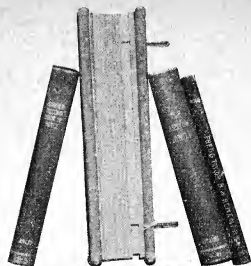
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We have been taught to  
develop . . .



## Records for those who come later

**Y**EARs ago, William A. Morton, then Secretary of the Genealogical Society of Utah, visited a family home during one of his convention trips. He inquired of two young boys in the home, "Boys, do you have a family record?"

"Oh yes," they replied with alacrity, "we have a wonderful family record."

"May I see it?" he asked. This he should not have done. The boys rather hesitantly brought in a beautifully bound family record—that is, the cover was beautiful. But when Elder Morton opened the record there was not a scratch of a pen in the whole volume.

Incredulously he inquired, "Where is your family record?"

"Oh, our family record," they assured him, "is all in our mother's head!" Shrewdly Elder Morton, noted for his Irish wit, turned his penetrating eyes upon the boys and inquired, "Suppose your mother should die, don't you think she would take her head with her?"

As a matter of fact, thousands of our best family records have been buried in graves, irretrievably lost to living members of the family, because the records had been kept only in the head of the deceased persons.

There is a simple remedy for this. That is to get the record properly written down so that it can be preserved for posterity.

In World War I, a British officer and a sergeant were inspecting a line of troops. They detected one hapless soldier whose boots were unshined and dirty. "Sergeant," commanded the officer, "taiké 'is naime!"

Instantly the sergeant responded, "Got it, sir! Got it!"

"Got it?" exclaimed the officer, "Where 'ave you got it?"

"In me 'ead, sir!"

Indignantly the officer glowered upon the smug sergeant. "In your 'ead? Poot it in the book! Poot it in the book!"

That command could well be given to every Latter-day Saint. It is no longer sufficient to carry the family record by a frail memory in the head of some older or more genealogically inclined member of the family. In order to ensure the complete, accurate and permanent preservation of the family record for another generation of posterity, it must be literally "poot in the book!"

*The culmination of all family research is the preparation and writing of an acceptable genealogy of the family. This has a two-fold purpose: to provide a true and complete record for temple work; and an appealing and attractive family history that will help to "turn the hearts of the children to their fathers."<sup>1</sup>*

### The Genealogical Record

In order for temple work to be done, an accurate and complete genealogical record should be compiled. This should give the date and place of birth of the husband, wife and all the children in the family (in the order of the children's birth). It should also provide the dates and places of death of those now deceased. Furthermore, all dates of marriages and names of the persons to whom married should be given. Chapter 43 of *Family Exaltation* provides a simple but adequate method of typing out such a genealogical record. This record so arranged stands ready to be typed upon a family group sheet for temple ordinance work.

It is no easy task, ordinarily, to compile such an accurate and adequate record. It may even take years to obtain all these dates and this factual information, but it is eminently worthwhile.

### Historical Notes

The second purpose of preparing a family history—to help turn the hearts and the thoughts and the desires of the children to their fathers—is best served in the *historical notes* which should follow after the genealogical record of names, dates, places and relationships. The historical notes should include all interesting historical facts, character sketches, more formal biographies, thrilling anecdotes such as Indian attacks or captivity

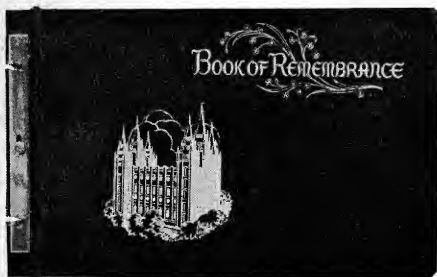
<sup>1</sup>(For Course 20, lesson of November 6, "Writing a Genealogy"; and for Course 4, lesson of October 9, "We Make Records," and lesson of October 16, "Pioneers Made Records.")

<sup>2</sup>Bennett, Archibald F., *Family Exaltation*, 1957; Deseret Sunday School Union Board, Salt Lake City, Utah; page 257.

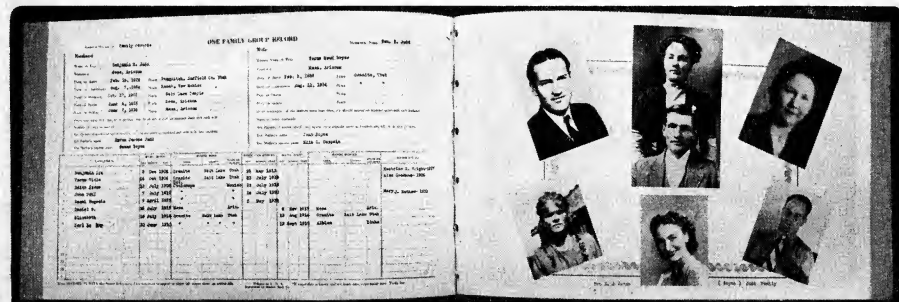
by Archibald F. Bennett

among the Indians, war experiences, faith-promoting incidents, etc.

This section of the record brings to life the persons named in the record, making them real men and women of flesh and blood, of human frailties and lofty ideals, who lived and sacrificed and triumphed, winning priceless blessings for the generations to follow. These men and women helped establish in the new land of America civil and religious freedom. Through their efforts America



*Book of Remembrance binders are available at Deseret Book Company, 44 East South Temple, Salt Lake City 11, Utah, for the following prices: 35 cents, paper; \$1.25, board; \$3, board with fabric hinges; and \$5, board with metal hinges.*



In order to ensure the complete, accurate and permanent preservation of family records for generations to come, these records must be put on paper where they will become useful as historical data, as well as being of interest

has become one of the foremost countries in the world—a promised land, indeed, to millions of our Father's children.

Our own memories will doubtless vividly recall many outstanding experiences in the lives of our ancestors and their families.

#### Original Record Evidences

Far too many family genealogies and even appealing family histories have been compiled and passed on with no indication whatsoever as to the source or authenticity of these interesting occurrences. To be worthwhile, a family genealogy must provide its own evidence and proof of the correctness of the statements given in the formal genealogical record and also in the historical notes. These original record evidences should be copied exactly as they appear in the source from which they have been taken. Note on pages 327, 328 and 332 of *Family Exaltation*, the number of valuable verbatim entries that it was possible to copy from a wide variety of sources.

In this way we can effectively respond to the clarion call of the Prophet Joseph Smith to prepare, "... a book containing the records of our dead, which shall be worthy of all acceptance." (Doctrine and Covenants 128:24.)

to future family members. The above pages from the files of the Genealogical Society are such records. Sheets for recording the data are available at Deseret Book Company for \$1 a kit or 40 cents a dozen. Guide sheets are \$1.

# President David O. McKay... Father of the Modern Sunday School

by General Superintendent George R. Hill

OF the many contributions of our beloved President David O. McKay, none are of greater significance or more far reaching than those relating to unity in Sunday School work and the techniques of organization and presentation of Sunday School lessons. Indeed, he has often been called the "father of the modern Sunday School."



Superintendent Hill

Immediately after his return from a mission to Scotland in 1899, he was made a member of Weber Stake Sunday School board. Soon thereafter he was sustained as second assistant superintendent and was given the responsibility of classwork.

He first called for weekly meetings of the stake board members. He drilled the members in outlining lessons and in selecting an aim (now called objective) for each lesson. He drilled them in organizing and illustrating the aim. He stressed lesson presentation and application of the aim in each child's life. This was followed by a monthly union meeting to which all the ward Sunday School teachers and officers were asked to come, having previously read the lessons to be considered in each department that day. There under the tutelage of his trained stake board members, the ward teachers were given training in the selection of an aim in the organizing and presenting of each lesson so as to make vivid application of the aim to each class member. The stake board also made weekly visits to ward Sunday Schools. Teachers in the wards were asked to meet weekly to prepare their Sunday School lessons.

As a result of these union meetings, teachers went home with a "bundle of notes" on each of four lessons for the month ahead.

These union meetings became very popular with 90 per cent to 100 per cent attendance at each.

President Joseph F. Smith, then the General Superintendent of the Sunday Schools, asked Superintendent McKay to write an article for publication. Accordingly "The Lesson Aim: How to Select It; How to Develop It; How to Apply It" was pub-

(Of general interest.)

lished in the *Juvenile Instructor* of April 15, 1905, Vol. 40; page 242. This electric article by President McKay is as applicable today as when it was written; and, accordingly, it was republished in *The Instructor* for October, 1956, Vol. 91; page 298.

President McKay's plan, which was an innovation in 1900, has revolutionized Sunday School teaching.

Many who had been teachers for years expressed their inability to outline lessons and adopt the new methods. The great majority of these became the most ardent supporters of the plan when they were converted to the living lessons as compared with the unorganized material of previous presentations.

Such dedicated teachers soon felt that unless every pupil left the class with a burning desire to do something as a direct result of Sunday's lesson, they had failed in their presentation of the subject.

The admonition "... be ye doers of the word, and not hearers only, ..." (James 1:22.) is certainly a measure of effective Sunday School teaching.

On April 8, 1906, President McKay, then 33 years of age, was called to the Council of Twelve Apostles and was added almost immediately to the General Sunday School Board. On Oct. 6, 1906, he was sustained as second assistant superintendent. April 14, 1909, he was made first assistant superintendent, and on Nov. 22, 1918, general superintendent, with Stephen L. Richards and George D. Pyper as assistant superintendents.

On Thursday, April 4, 1907, a Church-wide convention of Stake Sunday School Superintendents and Boards was held at the Latter-day Saints University buildings. Twenty-nine members of the general board were present and 219 delegates from 42 of the 55 stakes of the Church responded to the roll call. The delegates were all provided with notebooks and pencils and asked to list each item discussed. The meeting began at 9:30 a.m. The results of this momentous meeting are published in the May 1, 1907, *Juvenile Instructor*, Vol. 42; pages 265-269. An analysis of the departmental findings were given by Superintendent McKay at the Annual Conference of the Deseret Sunday School Union, Sunday evening, April 7, 1907, and are published in the May 1, 1907, *Juvenile Instructor*, pages 269-275.



Superintendent David O. McKay presided over and conducted this outstanding convention. Superintendent McKay said:

*The object of this convention is to BRING ABOUT SOME UNITY IN OUR WORK . . . I repeat that we have met for the purpose of getting closer together, that the General Board may be in closer touch with the stake boards, and that the stake boards may get in closer touch with the local boards. We need UNITY in the Sunday School work; we need unity of effort in class work particularly. We need unity of effort in the opening exercises. We need unity of effort in everything that pertains to the development of the child's soul. That, in general, is the object of our meeting here today . . . You are requested to take notes freely and keep them, that you may present notes of EVERY POINT that is suggested to your fellow workers who are not permitted to be present here this morning . . . We would like to exchange ideas. We want your suggestions . . . We would like every point to be discussed, . . . so that you may go out from this convention, KNOWING what the decision of your department upon each particular subject is . . .*

The Sunday School workers separated by orderly marching to the various departments where the subjects announced in the program were considered. At the 2 p.m. session, Elder McKay said:

*Special effort will be devoted this afternoon to class work . . . taken up under three heads; first, the SELECTION OF THE AIM; second, the DEVELOPMENT OF THE AIM; and third, ILLUSTRATION AND APPLICATION.*

Then followed a discussion of the techniques by which each step might be accomplished. After this there was a separation to departments where those principles were discussed as applied to each department.

As a result of this electrifying convention, unified standards in the opening exercises and in class-work were adopted and put into operation throughout the Church. A new era in lesson preparation and presentation had been born. A system of follow-up by stake board members at monthly union meetings had been inaugurated.

While he was general superintendent, the Parents' Class, organized in 1904 in Weber Stake, was made general throughout the Church. From the Kindergarten to the Parents' Class, a graded progressive course of study was inaugurated. Teacher training, Church-wide was established. The name *Juvenile Instructor* was changed to *The Instructor* to more nearly fulfill its destiny as the teacher-training organ of the Church.

In the Centennial issue of *The Instructor*, Vol.

84; December, 1949; pages 620-623, our beloved President McKay gives his concept of the future of the Sunday School:

*First: The Sunday School looks forward to the time when every girl and boy, every man and woman, will be enrolled as a member . . .*

*Second: The Sunday School looks forward to the time when in every class in Sunday School, the principles of punctuality, courtesy, self-control, respect for authority, studiousness, responsiveness and particularly reverence and worship, will so impregnate the atmosphere that even the dullard by absorption will be benefited. This is not dreaming; I am not being visionary. The Sunday Schools of the future may realize just that ideal atmosphere.*

*Third: The Sunday School looks forward to the time when every teacher will possess the qualities mentioned by these Sunday School children tonight . . . that every teacher will have within his or her mind a sincere and prayerful desire to awaken within at least one heart every Sunday . . . the desire to achieve mastery over weak and selfish indulgences; . . . a hope in the boys to become noble characters; in the girls, to become modest, beautiful women . . . to awaken a love of the Gospel of Jesus Christ, obedience to which brings happiness in this life and salvation throughout eternity.*

*Fourth: The great Sunday School of the future will have a teacher training class in which not only the active teachers, but also prospective teachers may receive practical instructions in the preparation and presentation of lessons . . .*

*Fifth: The Sunday School . . . looks forward . . . to the time when . . . every teacher will pray sincerely and earnestly for God's guidance on the day she meets the children placed under her care . . .*

*Finally: The Sunday School Union looks forward tonight; . . . when nobility of character will be recognized as being greater than intellect, when faith in our Lord and Saviour Jesus Christ and loyalty to the standards and principles of His Restored Gospel will be motivating ideals in the life of every child and youth of the Church . . .*

#### On President McKay's Birthday

On September 8, President David O. McKay will celebrate his 87th birthday. He was born in Huntsville, Utah, Sept. 8, 1873, a son of David and Jennette Evans McKay.

The entire Church joins the Sunday School and *The Instructor* in wishing a happy birthday and God's blessings for a great teacher, a great man, and a great and beloved prophet.

## Suggested Christmas Worship Service



# "Unto us a child is born"

### For the Senior Sunday School

Devotional Prelude.

Opening Hymn.

Invocation.

Hymn by Congregation: "O Little Town of Bethlehem," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 165.

Inspirational Readings. (It is suggested that a group of five to six boys and a group of five to six girls and two readers recite the following passages from the Book of Mormon, *1 Nephi* 11:13-21, as indicated.)

First Reader: "And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and

white. And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me:"

Second Reader: "Nephi, what beholdest thou?"

First Reader: "And I said unto him:"

Choral Reading by Girls: "A virgin, most beautiful and fair above all other virgins."

First Reader: "And he said unto me:"

Second Reader: "Knowest thou the condescension of God?"

First Reader: "And I said unto him:"

Choral Reading by Boys: "I know that he loveth his children; nevertheless, I do not know the meaning of all things."

First Reader: "And he said unto me:"

Choral Reading by Girls: "Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh."

First Reader: "And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of time the angel spake unto me, saying:"

Second Reader: "Look!"

First Reader: "And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me:"

Choral Reading by Boys: "Behold the Lamb of God, yea, even the Son of the Eternal Father!"

Hymn by Children: "Away in a Manger," *The Children Sing*, No. 152. (It is suggested that this be sung by Course 6 children as they are seated in the audience.)

Hymn by Congregation: "With Wondering Awe," *Hymns*, No. 209.

Scriptural Reading: *Isaiah* 9:6.

Sacramental Hymn: "Jesus, Once of Humble Birth," *Hymns*, No. 88.

Sacramental Service.

Separation to Departments.

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### For the Junior Sunday School

Devotional Prelude.

Opening Hymn.

Invocation.

Hymn by Children: "Christmas Night," *The Children Sing*, No. 151.

Hymn by Children: "Christmas Cradle Song," *The Children Sing*, No. 153.

Scriptural Reading by Teacher: *Luke* 2:7-16.

*And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

## "If thou lovest me..."

Tableau: Joseph and Mary, with Mary holding a doll.

Hymn: "Silent Night," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 160. (To be sung by small children singing from their seats.)

Scriptural Reading: (Continued.)

*And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.*

*And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

*For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

Tableau: Shepherds on the hillside.

Hymn: "Carol of the Shepherds," *The Children Sing*, No. 157. (To be sung by a group of children singing from their seats.)

Scriptural Reading: (Continued.)

*And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.*

*And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.*

*And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.*

Tableau: Shepherds, Joseph, Mary (holding doll).

Hymn by Children: "Away in a Manger," *The Children Sing*, No. 152.

Tableau: Three to five children with a teacher. The teacher is holding a picture of the Saviour. The children listen as the teacher recites:

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)*

(It is suggested that "If with All Your Hearts," *The Children Sing*, No. 180, be played softly before and at the close of the final tableau.)

Sacramental Hymn: "Jesus, Once of Humble Birth," *The Children Sing*, No. 15.

Sacramental Service.

Separation to Departments.

—Committee:

Joseph Fielding Smith, Jr., Chairman,  
Harold A. Dent,  
Melba Glade,  
Lucy Picco.

Theme: "If thou lovest me thou shalt serve me and keep all my commandments." (Doctrine and Covenants 42:29.) (To be introduced by the member of the Sunday School superintendency who is conducting. There will be no need for announcement of the program if each participant understands his part and place on the program. Printed programs should be furnished if possible.)

Devotional Prelude.

Opening Hymn: "Glory to God on High," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 44.

Invocation.

Scriptural Reading: *Mosiah* 2:21, 22. (To be read by one who is a good reader and will emphasize properly—no specified age group.)

First Talk: "What Does It Mean to Follow Christ?" (Ten minutes—to be given by a student of Course 12.) Speaker should lead into an appreciation for hymn that is to follow.)

Hymn by Congregation: "Come Follow Me," *Hymns*, No. 14.

Second Talk: "Jesus' Love for Me." (Ten minutes—to be given by a student of Course 18.)

Hymn by Congregation: "I Stand All Amazed," *Hymns*, No. 80.

Recitation: "How Great the Wisdom and the Love," *The Children Sing*, No. 38; *Hymns*, No. 68.

(First four verses to be recited by a student of Course 6, with background music of the hymn played on the organ or piano.)

Third Talk: "Joy through Obedience to God's Commands." (Ten minutes—to be given by a member of an adult class.)

Hymn by Youth Chorus: "How Gentle God's Commands," *Hymns*, No. 67.

Closing Hymn: "I Know That My Redeemer Lives," *Hymns*, No. 95.

Benediction.

—Committee:

Joseph Fielding Smith, Jr., Chairman,  
Harold A. Dent,  
Melba Glade,  
Lucy Picco.

<sup>1</sup>Numbers for each hymn should be displayed on a board.

<sup>2</sup>See *Mark* 8:34; *Mosiah* 3:17, 18; *Moses* 3:3.

<sup>3</sup>See *Doctrine and Covenants* 19:16-19; *John* 3:16, 17; *Doctrine and Covenants* 18:10-12.

<sup>4</sup>See *1 Nephi* 3:7; *1 John* 5:3; *Matthew* 11:28-30; *3 Nephi* 9:14.

*The contributions which the Holy Ghost might make to one's life can bring him immeasurable joy; but he must meet certain conditions if he is to receive this gift and experience a spiritual rebirth.*

# Unless a man is born again

by Reed H. Bradford

IT is reported that Joseph Smith once said that the influence of the Holy Ghost is one of the most important and distinguishing features of the Church of Jesus Christ of Latter-day Saints. Every one who is baptized into the Church is promised its reception *provided he fulfills certain requirements*. "But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old." (Doctrine and Covenants 35:6.)

This third member of the Godhead has some very important functions as far as the children of God are concerned. Among them are the following:

1. *He bears record of the Father and the Son:* "And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me. (3 Nephi 28:11.)

2. *He gives knowledge to those who properly seek it:* "And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:5.)

3. *He has a purifying and "celestializing" influence on men and women:* "The operation of the Holy Ghost is not something that affects the outward ear alone; it is not something that affects simply his judgment, but it affects his inner man; it affects the spirit that dwells within him; it is a part of God imparted unto man, if you please, giving him assurance that God lives.<sup>1</sup>

4. *He helps man develop his divine attributes more efficiently:* "It quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections, and adapts them, by the gift of wisdom, to their lawful use."<sup>2</sup>

(For Course 14, lesson of November 6, "Peter's Leadership"; for Courses 26 and 28, lessons of October 9, "Revelation"; and for Course 25, lesson of November 27, "Maintaining Faith among Non-Latter-day Saints.")

<sup>1</sup>Taylor, John, quoted from *The Spirit Giveth Life* by Lynn A. McKinlay, 1935; Deseret News Press, Salt Lake City, Utah; page 107.  
<sup>2</sup>Fratt, Farley P., *Key to Theology*, 1938; Deseret Book Company, Salt Lake City, Utah; page 100.

In view of the great contributions which this divine personage might make to the life of any individual, it is important for one to understand the conditions that must exist if His influence is to be felt. Some of these are as follows:

1. *Though the Holy Ghost may operate to some degree in the lives of individuals who are not members of the Church (as in the case of Cornelius), nevertheless the gifts of the Holy Ghost come only to those who have been properly baptized members of the Church:* "... There is a difference between the gifts of the Holy Ghost and the Holy Ghost itself ... We lay hands upon the heads of those who embrace the Gospel and we say to them: 'In the name of the Lord, Jesus Christ, receive the Holy Ghost.' We seal this blessing upon the heads of the children of men just as Jesus and the apostles and other servants of God have done in every age when preaching the Gospel of Christ; but the gifts of the Holy Ghost are his property to bestow as he sees fit ..."<sup>3</sup>

2. *The individual should make an effort to obtain knowledge with many legitimate tools.* For example, when Oliver Cowdrey failed in his translation effort, he was told: "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, ..." (Doctrine and Covenants 9:7, 8.)

In another passage of the Doctrine and Covenants is found the statement: "... treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." (Doctrine and Covenants 84:85.)

3. *The individual must have humility; he must be teachable:* "... And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, ..." (3 Nephi 9:20.)

4. *He must live the teachings of the Saviour; he must have integrity:* "... for they [the knowledge of the Lord and His works] are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him." (Doctrine and Covenants 76:116.)

Anyone who will meet these conditions will find a new and exquisite joy entering his life. He will indeed be born again. And one day he will have the opportunity of entering the celestial kingdom of heaven.

<sup>3</sup>Woodruff, Wilford, quoted from *The Spirit Giveth Life*, pages 98, 99.

All may share ...

# The Blessings of Abraham

by Richard O. Cowan

EDITOR'S NOTE: *The Lord promised great things for the posterity of Abraham. Many of these blessings have been realized through posterity other than of Israel. This article and the accompanying chart, however, deal mainly with the promises as they affect the Chosen People of God—Israel, ancient and modern.*

A LIST of the significant forces which have influenced the course of the world's history would have to include the covenant between the Lord and Abraham. Moslems and Jews, as well as Christians, look to Abraham as one of the leading prophets.

Abraham described the idolatrous practices which prevailed in the city of Ur where he lived. Even his fathers had turned away from righteousness to the worship of idols; and, at one point, Abraham was in danger of losing his own life as a sacrifice to these idols. (See *Abraham* 1:5-7.) Despite these surroundings, Abraham maintained the desire to possess great knowledge, to follow righteousness, to be a father of many nations and a prince of peace, to receive instructions and keep the commandments of God and to receive the blessings of the priesthood to which he was a rightful heir. (See *Abraham* 1:2-4.)

While Abraham was still in Ur, the Lord spoke to him and said:

*Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. As it was with Noah so shall it be with thee; but through thy ministry my name shall be known in the earth forever, for I am thy God. (Abraham 1:18, 19.)*

On later occasions the Lord expanded this covenant as He led Abraham out of Ur, first to Haran and then into Canaan.

The Lord appeared unto Abraham and said:

*... Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. (Abraham 2:6.)*

(For Course 20, lesson of November 20, "Blessings of Abraham"; and of general interest.)

Abraham's family lived in the promised land until a famine drove Abraham's grandson, Jacob, into Egypt in search of food. The mighty kingdom of Israel in part fulfilled the promise first made to Abraham (*Genesis* 17:6), that kings would be among his posterity; a promise later repeated to Judah by his father, Jacob. (*Genesis* 49:10.) It was not long, however, before most of the seed of Abraham were driven from the promised land as a result of their disobedience. A modern revelation given in 1836 indicated the tribe of Judah would soon begin to return to claim the land given to Abraham. (Doctrine and Covenants 109:64.) Another great land was given to Joseph in his blessing. (*Genesis* 49:22-26.)

The Lord elaborated on His covenant with Abraham as follows:

*And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;*

*And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;*

*And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (Abraham 2:9-11.)*

These blessings were renewed upon Isaac (*Genesis* 26:2-4), and upon Jacob (*Genesis* 27:29, 28:4), who in turn blessed his twelve sons. (*Genesis* 49.)

The Holy Priesthood which Abraham received from Melchizedek was handed down through the patriarchal lineage even to the time of Moses; and by its authority, the great Prophets of Israel, who were Abraham's descendants, blessed the world through their ministry. Jesus commissioned

His apostles and ordained them to this same priesthood; and in these latter days, three of these apostles have returned and restored this authority to the earth.<sup>1</sup> Thus, through his priesthood, Abraham has blessed his seed that they might bear this ministry to the world. (*Abraham* 2:9, 11.)

Abraham was promised that his seed would be as numerous as the stars of the heavens or the sands of the seas. (*Abraham* 3:13, 14.) Even as the heavens include many great governing stars, with Kolob being closest to the throne of God, so shall Abraham's posterity include "many great ones" with Jesus Christ being next "to the Father, who is greatest of all."<sup>2</sup> Only through the Saviour could the promise be fulfilled that in Abraham's seed the world would receive the blessings of salvation and life eternal. (*Abraham* 2:11.)

Thus, the Israelites, who were the seed of Abraham, became a chosen people. As long as they were obedient, the Lord blessed them and protected them from their enemies. President John Taylor taught that the Lord would honor Abraham by "... making of him and his seed agents through whom He would communicate truth, intelligence and salvation to the world..."<sup>3</sup> According to Elder Erastus Snow, of the Council of the Twelve, the Lord made Abraham's posterity a peculiar people to be "... instruments in his hands of accomplishing good for the benefit of the world..." Even though Jesus Christ was the chief gift to the world, Abraham's seed has brought other blessings of the Gospel by preserving knowledge of the true character of God and by exercising His Holy Priesthood.<sup>4</sup>

Nephi taught that the tribes of Israel had to be scattered in order to bless the whole earth.

<sup>1</sup>For a discussion of the history of the priesthood on earth, see John A. Widtsoe, *Priesthood and Church Government*, 1954 edition; Deseret Book Company, Salt Lake City, Utah; chapter 1.

<sup>2</sup>See Smith, Joseph Fielding, *The Way to Perfection*, 1935 edition; Genealogical Society of Utah, Salt Lake City, Utah; page 85.

<sup>3</sup>Taylor, John, *Journal of Discourses*, Vol. 24, 1884; John Henry Smith, London, England; page 125.

<sup>4</sup>Snow, Erastus, *Journal of Discourses*, Vol. 23, 1883; John Henry Smith, London, England; page 182.

(*1 Nephi* 15:18, 22:4-9.) President Joseph Fielding Smith has pointed out that as the blood of Israel was mingled with that of the Gentiles, "... all nations become partakers of the covenant of Abraham and rightful heirs, through faithfulness, to his promised blessings."<sup>5</sup>

Abraham was promised that all who believed should be accounted his seed. (*Abraham* 2:10.) Later, Jesus referred to those who, because of their faith, would become adopted seed, when he said many would come from the east and the west and sit with Abraham in the kingdom while the "children of the kingdom" would be cast into outer darkness because of unbelief. (See *Matthew* 8: 10-12.)

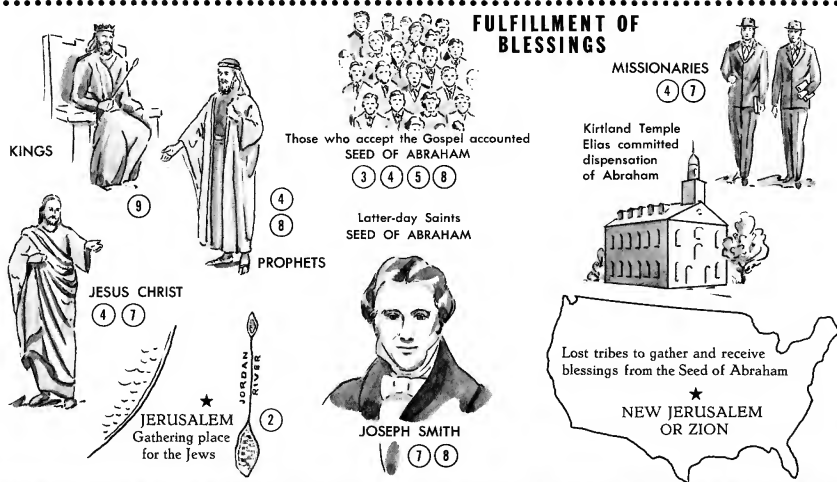
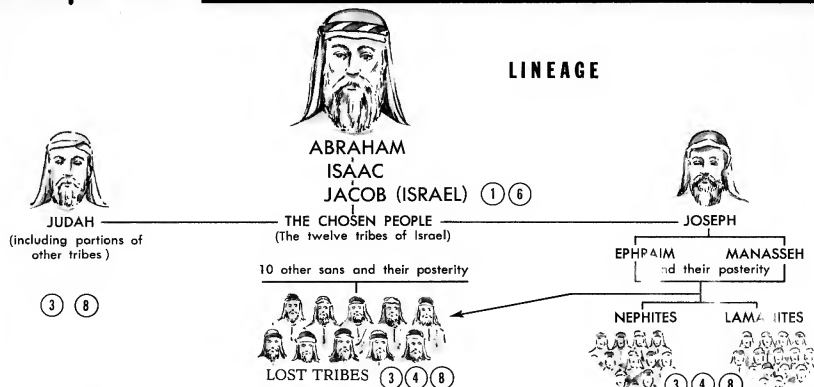
The restoration of all things predicted for the last days includes the blessings of the covenant of Abraham. On April 3, 1836, in the Kirtland Temple, "... Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed." (Doctrine and Covenants 110: 12.) The Lord had already revealed to Joseph Smith that the Latter-day Saints were the seed of Abraham (See Doctrine and Covenants 103:17, 84:33, 34), and that they must be tried even as was Abraham. (See Doctrine and Covenants 101:4.) Concerning the covenant, the Lord said:

*This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham. (Doctrine and Covenants 132:31-33; see also 124:58.)*

Let us be grateful that we are accounted the seed of Abraham; and let us strive to pattern our lives after his, that we might be worthy heirs of the covenant and receive the glorious blessings the Lord has promised.

<sup>5</sup>Smith, Joseph Fielding, *The Way to Perfection*; page 95.

# All may Share... The BLESSINGS of ABRAHAM



Circled numbers on chart refer to fulfillment of specific blessings listed below.

- ① Jehovah to be the God of Abraham and his seed. **Abraham 1:18, 19; Genesis 17:7.**
- ② Abraham's seed to possess promised land when they obey God. **Abraham 2:6; Genesis 12:5-7; 17:8.**
- ③ Abraham to become a great nation, blessed above measure, and his name to become great. **Abraham 2:9; Genesis 12:2; 18:18; 17:4-6.**
- ④ Seed to bear ministry and priesthood to all nations. **Abraham 2:9, 11.**
- ⑤ Those who receive the Gospel accounted Abraham's seed. **Abraham 2:10.**
- ⑥ The Lord to bless them that bless Abraham and curse them that curse him. **Abraham 2:11; Genesis 12:3.**
- ⑦ Blessings of salvation and eternal life to come through Abraham's seed to all who will accept them. **Abraham 2:11; Genesis 12:3.**
- ⑧ Abraham's seed to be as stars or sands. **Abraham 3:13, 14; Genesis 22:17.**
- ⑨ Kings to be among Abraham's descendants. **Genesis 17:6.**



## MAGINOT LINES

### MAGINOT LINE

*On it, some lean; others build.*



They laid him away the other day. At his passing he was all but forgotten. He was a comparatively young man.

I remember him 30 years ago. He was a hero then. In our world of sport, he was a king. He was tall and dark and handsome, too. Wise men of sport talked glowingly of his future as a professional.

But he captured few headlines as a pro. Reasons were given. Among them was the one that the fellow had too much ability and good looks for his own good. Others with less ability passed him by. They bore down while he played.

His strength seemed to be the cause of his weakness.

The lowly tentmaker of Tarsus who became the mighty Apostle Paul once wrote: "... when I am weak, then am I strong."<sup>1</sup> Some men become strong through weakness. Others become weak through strength.

I shall never forget Europe in 1936. Hitler's legions were goose-stepping. Throughout Germany, we found the atmosphere electric — like a college campus on the eve of a big game. Helmeted men paraded, tanks rolled, bombers maneuvered through the sky.

Yet, in France we found the atmosphere quite different. Artists with palettes lined the Seine in Paris. Covers on magazine racks portrayed styles and pretty women. People in France and the

other western countries did not seem to worry too much. After all, between France and Hitler's goose-stepping Germany was the mighty Maginot Line.

No enemy army could cross that Maginot Line. Of rock-like concrete and steel, it had been constructed after World War I to prevent another German invasion of the West. The Maginot Line was 250 miles long. Above ground, it was a deep line of bristling forts, flanked by pillboxes and barbed wire entanglements. Below were chambers for housing great numbers of soldiers. And there were vast underground storehouses, hospitals, garages and communication systems.

"Let Hitler shout about war," people said. "The Allies have the Maginot Line."

In 1939, Hitler's armored divisions crashed into Poland. It was a quick, smashing victory. That was to the east. The West still had its Maginot Line.

Then on a May dawn less than a year later the skies reddened over Holland, Belgium and northern France. Swarms of Nazi bombers had begun the attack. In little over a month Paris had surrendered. Then Hitler's armies moved toward the Maginot Line from the rear. It was taken easily. France was crushed.

The Allies, it seemed, had become weak through the strength of their Maginot Line.

Every man has his strengths.

Some build on them. Others lean on them, and they become their undoing. They become "Maginot Lines."

I knew a man who seemed to be forever telling others of the achievements of his noble father. As he talked, the man's own stature seemed to fade. He let his father's greatness become his own weakness.

There was another man. He was born with a golden tongue. Smooth words tumbled from it effortlessly. But the man seemed to give little time to his talks. Often he spoke too long. People wearied in his words. A strength became his weakness. Other men similarly have let other abilities, money or a talented, toiling wife become their "Maginot Lines."

Then there is a leader I heard speak this week. His voice is like an organ. He is handsome, poised and polished. He held an audience of some six thousand spellbound. As I listened I could count hours of hard sweat behind his thrilling message. In it were many lines that only long labor could unleash. On his strength the man had built greater strength.

Four well-known words in the Bible represent a long, thrilling story of building greater strength on strength—of sons building on the greatness of their fathers and on their own strengths as well. The words are names: Abraham, Isaac, Jacob and Joseph. Each built a greater fortress of character on his own "Maginot Line."

—Wendell J. Ashton.

<sup>1</sup>II Corinthians 12:10.